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- CHURCH -MANAGEMENT



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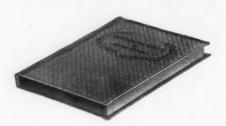


Across the fields of conflict and over the noise of battle, the Angel's Song may yet be heard.

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The younger generation does not so much need critics as it needs examples.

No life is open to God which bitterly nurses its resentments.

Make it a rule never to attempt a difficult task with tired hands, never to regard as accurate the dimensions of an anxiety seen by tired eyes.

* * *
Many people need to throw away
their hammers and buy horns.

Good starters and good stayers are not necessarily the same people.

A good time is a pleasure which has no aftermath of regret.

If anyone insists on discovering something to make him unhappy, there is nothing to prevent his finding it.

Many fail to see that it is far easier to keep character when you have it than to recover it when it is lost.

The common verities of daily life include joy and sorrow.

The best way to kill time is to work it to death.—Shafer Shaft.

Thought is not mature until it has passed into action.

We make ourselves the slaves of all whom we envy. The superiority of others does not harm us, but our jealcusy does.

No man ever lost his temper by losing it. The oftener it's lost the more there's left.

God will not always remove a burden, but he will always give strength to bear it; and strength is a far greater gift than ease.

Christians are nearest together in doctrine when nearest to Christ in heavenly experience.

Worthless criticisms — criticisms which spring from ignorance or malice—should be quietly and resolutely ignored

The one who cannot know abiding happiness is the self-absorbed man.



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Always true the above verse is doubly so now. The crowding of material in this 60-page issue is caused by paper rationing. We are using every ounce of paper permitted us under government regulations.

This will also explain the reason why ministers are not receiving this issue though their subscriptions are but a few months past due. We would like to be more generous but—

William H. Leach.

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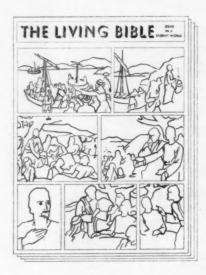
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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXI NUMBER II NOVEMBER, 1944

Wouldn't It Be Wonderful?

THE editor had one or two contacts with William Jennings Bryan during the last years of his life. Mr. Bryan sent a manuscript on the Bible to our old employer, Mr. George H. Doran. It was one of those manuscripts which claim to have found a key to the opening of the scriptures. This particular one, as I recall it, used the number seven as the key. Mr. Bryan said that the manuscript had reached him and as he was not a scholar he asked that Mr. Doran have one of his editors read it and give him a report of its merits.

Mr. Doran turned it over to us and we tried to give it a fair appraisal. In commenting on the work we explained that the meaning of the various books of the Bible were so obvious that any attempt to find a mathematical key seemed silly.

Mr. Bryan wrote a nice letter in reply. He admitted that he feared such might be the conclusion. He said that he had questioned the merit of the book. But he added: "Wouldn't it be a wonderful thing if it were true?"

His comment has come to mind many times since then. We see children believing in fairies. We know adults who think of prayer as magic and faith as something that can be cashed at the bank. We might even include our old friends of the prewar days who thought that shutting their eyes to facts would stop a war for which seeds had been sown. These experiences all belong to the dream world. We might say of them as Mr. Bryan said of the book manuscript which gave a key to uncover all mysteries: "Wouldn't it be a wonderful thing if it were true?"

Or maybe it wouldn't.

V Day

THE nation is getting ready for the end of the European war. From coast to coast, from Canada to Mexico, communities are making their plans. They follow largely the same pattern.

V Day will be a day of prayer.

In thousands of communities, and in some instances entire states, liquor places will be closed.

Churches will be open for prayer. Many are planning special services on each hour.

Community-wide services to be addressed by distinguished leaders are being planned. Yet the predominant note in these meetings is prayer.

It is well. The day of victory should be a day of prayer.

There will be the prayers of fathers, mothers and wives whose loved ones have been spared from death at the hands of the enemy. There will be the prayers of those who feel that the defeat of Germany means the death of social menace to mankind. There will be the prayers of those who have never been reconciled to the reality of war. There will be the prayers of statesmen and warriors who have been under the heavy obligation of sending young men to battle. There will be the prayers of civilians who hope for a peaceful world in which to live and work.

But with these, and over them all, there must be the prayers of those who share the spirit of Abraham Lincoln that "these dead shall not have died in vain." These will not alone thank God for the victory but they will ask his guidance for the troublesome years ahead. They will pray that they, and the rest of us, may have the opportunity to work for a world of justice and peace.

Contrary as war is to the spirit of God, he has walked among those on the field of battle and soothed their aching bodies and quieted their fears. God will continue to walk the streets of man. But if we who have lived through these months of horror refuse to consecrate ourselves to the end that the spirit of Christ may dominate the hearts of men, he will walk our streets with a heavy heart.

The defeat of an enemy is not enough; we must build on. Let us so pray.

(Turn to page 58)

How to Live in Difficult Times

by J. Chapman Bradley*

This is one of the most convincing papers we have ever published. Here is the story and condensed text of a type of personal evangelism carried on by two distinguished clergymen of New York City.

ESUS had no reluctance in proclaiming his gospel wherever he found opportunity-in the home of a curious Pharisee, on the street corner, on the docks, in the wheatfields, in a small hotel room-or in the synagogue. He realized that many of the people who "heard him gladly" never set foot inside the conventional, overecclesiasticized temples of his day. Not that Jesus eschewed the temples, far from it, he came to "fulfill" the law, not to "destroy" it. But he realized that the lost sheep had to be sought out, that they would not likely find their way back to the fold of their own accord. Therefore, he went after them. If the people who most needed him would not come to the temple, he would take the temple to them!

Two modern disciples of the Master, serving in New York City, John Sutherland Bonnell, pastor of the wealthy, influential Fifth Avenue Presbyterian Church, and Norman Vincent Peale, pastor of the cultured, historic, Marble Collegiate Church, both of whom have great congregations each Sunday and whose radio voices are familiar to thousands of Christians all over this hemisphere, felt the urgency of "taking the church to the people," to reach many who either did not attend church, or, if so, infrequently.

For two or three years these two progressive "fishers of men," in co-operation with The Greater New York Federation of Churches, experimented with a short series of meetings during the Lenten period, in the heart of the New York commercial area—the ballroom of the Hotel Astor in Times Square. So successful were these meetings and so well received, that this year, under the auspices of the Department of Evangelism of the Federation arrangements were completed to hold a series of six one-hour weekly meetings from 12 to 1 p. m. in the Grand Ballroom of the swank Hotel Waldorf Astoria, located on residential Park

The cost of these meetings was underwritten by interested friends and by the free-will offerings which were taken each week. Both ministers served without remuneration, motivated by the deep desire to reach a large company of people who were missing and needing the resources the church has to offer.

When we reflect that these sermons—or "Lenten Lectures," as they were called—were prepared and given during these pastors' busiest season, without letting up on themselves one bit in their own parishes and other-city-commitments, we begin to see the devotion and conviction that lay behind this "mission to Manhattan."

The lectures, based on the theme: "How to Live in Difficult Times," were predicated on the theory that all people-no matter how cultured, successful, or erudite-were in need of the eternal power of the living God to sustain them, particularly during these times of abnormal strain. Further, they assumed frankly that the greater an individual's capacity, the greater the ability such a person possessed to accept simple principles; -and practice them. So these ministers told their ever-increasing audiences the simple, practical ways in which the ageless resources of God's power could be made available in their lives. Were they successful? Overwhelmingly so!

From the statistics point of view, alone, the attendance at the first meeting was 700; and this rose steadily to 1300 before the sixth and final lecture of the series was completed.

But more than statistics was the flood of letters of thanks:

"You will never know how much your lectures have helped our family relationship."

"Please send a copy of the Lenten Lectures to my mother";—"to my boss";—"to my employees"; etc.

"The Waldorf lectures were a Godsend to me coming at the most critical period in my life; I have just lost my husband"; and so we could lengthen this list of phrases from letters by several pages.

The quality of the audience was remarkable. People of different racial

backgrounds were present; executives, and stenographers who came on their lunch hours. A large percentage of the attendance was civic-minded social leaders of wealth and influence. The proportion of men in attendance was much greater than is usually seen in the average church. Many of these men were presidents and top executives of large corporations, to whom this hour of time was a real business sacrifice, but who felt more than repaid in the stimulation, poise and personal power these spiritual exercises gave them. We know they felt this way because they told us so and because they kept coming back for more. "I come to get my batteries charged" was the way one man put it.

Nor has the matter ended with the conclusion of the Lenten meetings. Names and addresses were secured which are being followed up. Many of those who attended have already found their way back to their local churches, with a new appreciation of the church and its mission. More meetings of a similar character are in the planning stage now. This may well be the beginning of a thorough-going revival of religion in the country's cold-blooded metropolis.

The staging of the presentations was very simple. As people gathered in the great ballroom they heard strains of old familiar hymns from the ballroom's mellow organ. They were greeted by a committee of charming hostesses—prominent civic leaders who are also leaders in their respective churches.

A committee of courteous well-trained ushers (members of the New York Ushers Association, all of whom are active ushers in their own churches), conducted the people to their seats. On each seat was found a card with this legend:

Suggestions on

How to Get Help from These Meetings

- 1. By COMPOSURE AND SILENCE (upon taking your seat, enter into God's quiet).
- By RELAXATION (Assume a comfortable posture).
- By MEDITATION (Open the doors and windows of your spirit to "practice the presence of God").
- 4. By EXPECTANCY (Believe that there is an answer to your problem and that God will here help you to find that answer).

^{*}Executive Director, War Emergency and Post-War Rehabilitation Fund, American Bible Society.

5. By PERSONAL PARTICIPATION
(By your prayers and attendance,
by inviting your friends, by giving
your financial support.

Promptly at twelve o'clock the music stopped and Doctor Peale and Doctor Bonnell took their places on the platform. (Another committee had previously provided floral decorations—simple, but effective; and in excellent taste.)

The speakers alternated their presentations. If Doctor Bonnell spoke first one week, Doctor Peale spoke first the next, and so on. The first speaker concluded his remarks at approximately 12:30 by introducing the writer of this article, who gave a brief greeting in behalf of the Federation, made the necessary announcements, and received the offering.

The credit for the smoothness and quiet efficiency with which these services were characterized belongs to Mrs. Edmund Summers Hawley, chairman of a large interdenominational sponsoring committee of church women. Mrs. Hawley is a member of the Marble Collegiate Church. The capable assistant chairman to the Sponsoring Committee is Mrs. Henry A. Todd, a member of the Fifth Avenue Presbyterian Church. These splendid women and their influential committee came together out of a thorough conviction of the need of interdenominational action in this area and of the crucial necessity of bringing spiritual resources to bear upon the practical problems of modern life.

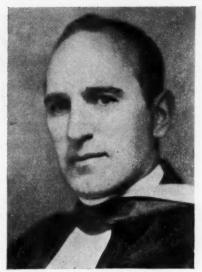
The purpose of this introduction has been to provide the setting for these six lectures. This resume is published in the full realization that it can not present adequately the strong, convincing personalities of the lectures. Nor does it make that attempt. It is rather a "Reader's Digest" of the lectures—a collection of notes containing some of the salient points and practical suggestions which were given as an aid to busy people in teaching them:

"How to Live in Difficult Times"

Dr. Bonnell opened the series of Lenten Lectures with the statement: "Worry and fear with the resulting tension that they produce are the worst enemies of modern man. Medical science no longer thinks of man merely as a physical organism. The ablest medical men now treat each individual as a personality—of body, mind and spirit which act and interact upon each other.

"Faith is the most effective remedy for both worry and fear. One has to be willing to receive God's peace."

Dr. Bonnell suggested as a simple



Dr. Bonnell

technique of relaxation to close one's eyes to assist in concentration and then to say quietly and believingly: "The peace of God is mine." He stated that on one occasion when Lord Tennyson was asked for a definition of prayer that he replied:

"Prayer is the opening of the sluicegates between my soul and God."

The speaker illustrated this figure of speech by the progress of a vessel entering the lock of the great canal at Saulte Saint Marie. When the lower gates are closed the sluicegates are opened and the waters of Lake Superior pour into the lock, lifting the vessel to higher levels so that it may proceed into the waters of the Lake. Likewise, when the individual soul opens the sluicegates and lets God's power and peace in, he is lifted up to new and higher levels of life.

Dr. Peale, in the first of his Lenten



Dr. Peal

Lectures on "How to Live in Difficult Times," stressed the value of learning how to relax in the present tense days. Taking a page from his own experience. Dr. Peale told of having been, at one time in his career, tense, nervous, irritable and unable to sleep at night. In his study he came across a pamphlet that strangely diagnosed his condition of restlessness and nervous tension and then proceeded to tell what to do about it. The first suggestion was to relax the body muscles and become quiet. The picture of a wet leaf settling on a log was the visual image for the way one should relax his body. The second point was to relax his mind. This he did by travelling mentally through the evergreen covered mountains of the Adirondacks. The third and more difficult step was to relax his spirit. This he did by quoting passages of poetry and Scripture that have been helpful to men in many generations, such as: "Thou will keep him in perfect peace whose mind is stayed on thee." As he went through these simple techniques, Dr. Peale recalled, he found himself enveloped in God's peace and utterly relaxed he went to bed and slept. "These techniques," Dr. Peale added, "are available to anyone who will accept the necessary simplicity of carrying them out."

II.

For the second lecture in the Lenten Series, Dr. Peale took as his subject, "Effective Prayer" and set forth under ten points a workable formula on "How to Say Your Prayers."

- 1. Set aside a few minutes to be alone and quiet.
- Talk to God simply and naturally, telling him anything that is on your mind.
- 3. Practice talking to God as you go about the business of the day.
- 4. Affirm the fact that God is with you and helping you.
- Pray with the thought that your prayers reach out instantly over land and sea and surround your loved ones with God's love and care.
- 6. Think positive, not negative, thoughts when you pray.
- Always state in your prayers that you are willing to accept God's will, whatever it is.
- 8. In your prayer simply put everything into God's hands.
- Say a word of prayer for people who do not like you or have treated you badly.
- 10. At some time during every day say a word of prayer for this troubled world, for our country.

In speaking of Effective Prayer, Dr. (Turn to next page)

A NATIONWIDE Bible reading from Thanksgiving to Christmas, in which millions of American service men and women and their families and great numbers of other Americans will join, is being sponsored by the American Bible Society and two National Sponsoring Committees formed for this purpose.

The national sponsoring committee of laymen, composed of leaders in various fields, includes ex-President Herbert Hoover, Mr. John Foster Dulles, Admiral Ernest J. King, and Ambassador John G. Winant. More than thirty major religious bodies are represented on the National Sponsoring Committee of Denominational Presiding Officers.

Hundreds of thousands of men and women in the armed forces and multitudes at home are finding the Bible an inspiration and guide now as never before. By a more extended and simultaneous reading now by those in service and by those of us at home a spiritual bond will be created that will be full of meaning for millions of families and that will make a priceless contribution to their hope and faith.

Through a nationwide poll of pastors and Army and Navy chaplains, Bible passages most helpful in times like these have been chosen. The passages receiving the largest number of votes are being designated one for each of the thirty-three days between Thanksgiving and Christmas. Bookmark leaflets listing the passages with helpful suggestions on how to get the most out of the reading are being furnished without charge in large quantities to churches and chaplains for wide distribution. Copies may also be secured by writing to the American Bible Society in New York.

Both civilians and men and women in our armed forces will be reading the passages each day all over the world.

List of 33 Passages

Thanksgiving,	Nov.	23P	salm	103
Friday			John	14
Saturday			Psalm	23



Sunday, November 26	Psalm 1
Monday	
Tuesday	
Wednesday I	Corinthians 13
Thursday	
Friday	
Saturday	
Sunday, December 3 _	Isaiah 40
Monday	Psalm 46
Tuesday	
Wednesday	Hebrews 11
Thursday	
Friday	
Saturday	Psalm 27
Sunday, December 10 -	

Monday	Pealm 121
Tuesday	
Wednesday	Revelation 21
Thursday	Luke 15
Friday	
Saturday	John 17
Sunday, December 17	Isaiah 53
Monday	
Tuesday	
Wednesday	
Thursday	
Friday	John 1
Saturday	Revelation 22
Sunday, December 24	
Christmas, December	

How to Live in Difficult Times

(From page 9)

Bonnell quoted Dr. Alexis Carrel as follows:

"As a physician I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. . . . But a constant quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."

And Dr. William S. Sadler, a psychiatrist of Chicago:

"Prayer is the safety valve of the mind and soul. If Christianity were practically applied to every day life, it would so purify and vitalize the race that at least one-half of our sickness and sorrow would disappear. . . . Faith is an actual remedy for those physical ills which result from doubt, depression, and discouragement. I make this statement as a physician and surgeon. Fear is the cause of the worry and nervousness which are responsible for most

of the functional diseases. Faith, courage, confidence and optimism is the only cure for fear. It is back of every kind of mind cure. And religious faith is the master mind cure."

Applying these quotations Dr. Bonnell declared that:

"The practice of the presence of God in prayer is a healing influence for mind and body."

He cited a graphic instance of a man in the hospital whose strength had been depleted by successive oper-

(Turn to page 12)

A Country Church Observes Advent

by C. R. McBride

Many of our readers will remember the paper by Mr. McBride, pastor of the Community Baptist Church, Honey Creek, Wisconsin, entitled "A Country Church Observes Lent." This companion study will, also, be appreciated.

A S the years go by I find myself giving more and more attention to the church year as the logical way of presenting the gospel to the people of my parish. The first experiment, conducted several years ago, was in bringing the evangelistic work of the church into the entire Lenten season. Lent then became a real spiritual stimulus to the church and to much of its constituency.

Last year we felt that the Advent season should receive more attention than we have usually given to it. It was noticeable that as soon as Thanksgiving was gone, and sometimes even before, the merchants in all nearby cities and towns brought out their merchandise in Christmas colors, and emphasized the coming of Christmas. It seemed to us that Christmas should not be so highly commercialized. Christmas is a religious festival and should be so observed. But how can we criticize the merchants when we, the church, are doing so little to give the Christmas season the religious significance it should have? Without openly criticizing the merchants we determined that in our parish we would bring into prominence the religious significance of Christmas by a healthy observance of the Advent season. The following schedule was prepared and

Sunday Morning Worship

We feel that there is one time each week when as one family the church should be together worshipping the heavenly Father. The best time seems to be the Sunday morning worship. We therefore proceeded to plan for the best Advent Sunday morning worship we could arrange. The leaders of our three choirs—children, young people and adult—were consulted and asked to plan their music so that two choirs would participate in the services each Sunday, and to use music in keeping with the season.

On the Sunday before Advent the pastor announced a series of sermons on "Living Characters in the Strange

Drama of Christmas."

First Sunday, Mighty Men of the Earth, Luke 2:1, Matthew 5:5.

Second Sunday, The Faithful Workmen, Luke 2:8.

Third Sunday, Followers of the Star, Matthew 2:2.

Fourth Sunday, The Great Unseen! Who Keeps Watch in the Shadow, John 3:16.

Christmas, The Eternal Christ, John 1:1-18.

Through these sermons the pastor spoke of the different characters who played significant roles in the Christmas drama,—the political leaders, so proud and haughty; the common workmen, faithful to their prosaic tasks; the scholars, who searched the heavens for the thoughts of God; and finally God and His Christ, the determining factors in the great drama.

Prayer Meetings

It is not enough that there be services of worship each Sunday. There ought also to be a more intimate service of prayer somewhere in the program. Accordingly a series of Advent prayer services were arranged for the Thursday nights of Advent. These were held in the Bible room, which was softly lighted with candles. As the worshippers came into the room they saw lying upon the altar the open Bible and above it a lighted picture of the nativity.

When the time of worship arrived the pianist played a medley of Christmas hymns, and the pastor led the group in the following program:

Lord's prayer-Entire group.

Advent Hymn.

A Prayer of Thanksgiving—Pastor. Meditation—Soft music.

Advent Responsive Reading.

Brief Message—"The Highway of Happiness"—Pastor.

Silent Prayer.

Advent Hymn.

Directed Prayers.

Hymn of Prayer.

Responsive Reading of the Beautitudes.

Closing Prayer. Soft Music. Each evening the pastor spoke for about seven minutes on The Highway of Happiness using one of the Beautiindes

These prayer services were not as well attended as we had thought they would be, but they proved so helpful to those who did attend that we will not hesitate to repeat them again this year, changing the pastor's themes, of course.

Community Christmas Tree

For many years it has been the custom in our parish to have a community Christmas tree some evening of the week before Christmas. For several years the program has not varied a great deal. Always there is the Christmas tree, reaching almost to the ceiling of the hall, with its lighted star shining out from the topmost branches. And under the tree were the many Christmas gifts the children had brought to one another and to their teachers. There were also the gifts the teachers had prepared for their pupils. Everyone knew that from somewhere Santa Claus would come with a candy and fruit treat for every child of the community, made possible by a popular subscription.

The evening program was a joint affair by the public school children, the Sunday school and the young people of the church. The public school, as would be expected, emphasized the Santa Claus angle, while the Sunday school (on the whole the same children, except that the public school group had Catholic children), presented the birth of Christ in songs and recitations. The young people closed the program with a short one-act nativity play.

After the program Santa Claus made his annual appearance, much to the delight of the little tots, and the gifts and candy-fruit treat were distributed to the children.

During the year the young people had been aided in their work by a number of adults from the congregation. The young people were duly appreciative and chose this season and this particular service to show their appreciation by giving the adults, who had helped, appropriate Christmas gifts. This wholly unexpected act of

^{*}A Country Church Observes Lent—Church Management, February, 1943.

courtesy and generosity deeply touched the adults.

Christmas Eve

On Christmas eve-a bright, cold starry night-a midnight candle light service was held in the sanctuary of the church. Such a service had not, in the one hundred and three years of the church's history, been held. Many wondered if any one, except for the faithful few, would attend. But at 11:30 the sanctuary was so well filled that this service, except for the Community Christmas Tree service, was the best attended of all the Advent services. A number of people from neighboring communities where no Christmas eve services were being held came for this hour of worship.

Advent Ministry to the Sick

During the week before Christmas the pastor made a special effort to call upon all the sick and shut-ins of the community. This was no ordinary pastoral call, but one with a definite spiritual ministry. This was the Advent season, and again Christ was coming into the world. The sick and shut-ins must hear anew the story of God's great love.

As soon as practical after entering each home the pastor explained that since they could not attend the Christmas services at the church he was bringing the worship to them. He then proceeded to read the Christmas story, make such comment as he felt was needed, and then offered prayer. Without exception there were moist eyes. and words of thanks, and a warm spiritual glow filled the atmosphere as the pastor left these homes. This was the last time that a number of these people were to hear, on this earth, the Christmas story, for during the next six months almost half of those the pastor called upon passed on to their eternal home. So close in life is death to every one of us.

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ations and who had almost lost the will to live.

He was given new incentive and new strength through prayer and the exercise of faith. "Spiritual resources will yet be recognized as the most powerful ally of medical science," concluded Dr. Bonnell.

TIT

Dr. Bonnell spoke on the subject of dispelling worry for his third lecture. He listed ten resources of greatest importance in war time. These elements of personality suggested by a prominent psychiatrist are: (1) emotional stability, (2) good judgment, (3) foresight, For twenty-five or thirty years the Crusaders—the children's choir—of our church have called upon the sick and shut-ins, and after singing a Christmas carol at the window have given them a little basket of candy and fruit. The old custom was not discontinued this year, and many have been the expressions of deep appreciation for the thoughtfulness of the children and the efforts of their teachers. We consider it good for the children to give their clders something at this season.

Advertising the Services

Even the best of services need a bit of advertising, so each week the Honey Creek column in the neighboring newspapers carried a brief notice of our church services for the coming week. The Sunday morning worship was especially emphasized in these notices.

In addition to the newspaper notices the pastor compiled a list of forty families who were not so likely to be attending morning worship during the season, and each week he mailed them a notice of the church services, with a warm invitation to attend such services as they thought would be most helpful to them.

Finally, to every family of the parish, Protestant and Catholic, church member and non-member, the pastor and wife sent a personal Christmas greeting a few days before Christmas.

Looking back over the Advent season we find nothing that we care to eliminate from our program this coming year. We would, however, like to enlarge upon the Christmas eve service, and we will seek for a better attendance at the prayer services.

It seemed to some of us that Christmas meant more than usual to our people last year, and we believe it was because we gave time and thought to the Advent season instead of letting the commercial interests monopolize it.

(4) initiative, (5) optimism, (6) decisiveness, (7) persistence, (8) originality, (9) flexibility, and (10) ethical discrimination.

The individual who is dominated by worry cannot develop these qualities of personality. Dr. Bonnell quoted Dr. C. W. Saleeby, a prominent medical scientist of Britain as saying:

"Worry is the worst disease of our age. It is a shortener of life and destructive of inner peace."

Worry in man is a perversion of the high faculty of self-consciousness. It is possible because man, in contrast with the animals who never worry, looks before and after.

Worries increase enormously in war

time. We must learn to trust ourselves and those we love to God's keeping and leave the outcome in his hands.

He used three illustrations to show how faith in God can enter human life and dispel anxieties.

First, God's power is like sunshine flooding the dark corners of our lives where worries and fears collect and expells them by its cleansing and illuminating presence.

The second figure was that of Tennyson's "sluicegates," used on a previous occasion, lifting the life to higher levels.

The third was that of the ocean-tide sweeping in and flooding the creeks and inlets with its cleansing waters. So God's spirit produces wholeness and peace.

Dr. Peale stressed the technique of bringing creative ideas into a mind obsessed by fear so that the creative power of faith will heal and dispel the fears. He reminded his listeners of the conclusiveness with which that process can be accepted when one places himself in a receptive frame of mind and concentrates on the power of faith. "Do not say to yourself 'I will not be afraid' as that will drive the fear further within. Concentrate rather, upon: 'God is taking away my fear—NOW'."

Dr. Peale suggested that a collection should be taken—not of money, but a contribution by everyone of his fears. In this way these fears could be brought forward and dedicated. Then they would be gone! People would go away released, singing the Doxology. But, Dr. Peale added, human nature being what it is, many people would turn around, come back furtively, and start looking around in the collection baskets to reclaim their old fears!

Dr. Peale concluded by a moving illustration of a certain prominent editor who told in his own words the story of being cured of the handicap of a withered limb. The cure by faith was not that the limb was restored to physical health, but that the braces of fear and inferiority were taken off the mind of the sufferer. Faith in God is a creative force which takes "braces off the mind."

IV.

Dr. Peale gave both sections of the Fourth Lecture as Dr. Bonnell could not be present. His topic was "The Rhythm of Life." He spoke on the importance of establishing "inner tranquility" and emphasized the value of attuning one's personality to the rhythm which pulsates through all creation. He cited the examples of the pounding of the sea, the waving of the

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No Room in the Inn

by Harriet-Louise H. Patterson*

This Christmas message has for its setting the Church of the Nativity in Bethlehem. Miss Patterson, minister of the Disciples of Christ, Bible lecturer and traveler, makes very real to us the Christmas scene.

THE Church of the Nativity is Christendom's oldest church. Although used in common today by three religious bodies, it is revered by all Christians because it stands over the undisputed site of the rude grotto where Christ was born and the place of the first Christmas.

Religion is still the chief interest of the people of the Christmas Village. All through the day Bethlehem's white-veiled women come to pray within the shadows and stillness of the church. It is the core of village life from early morning when the bells peal out a welcome to the returning sun until they chime a benediction as the shadows of the evening hours gather.

The present building resembles a huge, feudal, fortified castle more than a church. At times it has served as a fortress to protect the villagers from massacre at the hands of Moslem fanatics. The central church has been little altered since it was built by the first Christian emperor, Constantine, in 330 A. D., but churches and monasteries have been added to the main structure during centuries.

The main entrance is a miniature doorway, four feet high, which is often called by reverent pilgrims, "The Door of Humility." No longer can anyone step erect into the best-loved Christian church.

This is no ornate church with dark and burdened altars but an austere basilica possessing the beauty of great dignity. The original floor mosaics from Constantine's basilica lie below the present flooring. From either side of the high altar are circular staircases leading down into the cave which tradition for more than eighteen hundred years claims as the site where Jesus was born "because there was no room for them in the inn."

The floor of the Chapel of the Nativity is not that of a stable today. It is of marble.

The grotto does not look much as it did when it was Jesus' birthplace, but we do know what it must have been like from homes around Bethlehem today. They are poor houses but fairly clean. They are cave-dwellings, one-roomed houses built beside or over caves, which are level with the road. The one room, slightly above and half-way back and reached by a stairway, is the family living room. The cave part is used as a stable at night for the cattle and flocks of sheep. In here is a manger, a stone basin, from which the animals are fed. It is kept clean.

Probably, when Mary and Joseph found the inn full, they were invited to a home. But the family sleeping quarters being already overcrowded by other guests, their host put down some clean straw on the hard earth of the lower floor and made Mary as comfortable as possible. One must understand how many Bethlehem homes even to

this day are built to understand the Nativity story.

Within the dimly lighted chapel, in a recess, and sunk in its floor is a large silver star illuminated by fifteen lamps, belonging to the religious bodies worshipping here. The star marks where "because there was no room for them in the inn" it is said that Jesus was born. A few steps beyond is the place of the manger where the Virgin is believed to have laid her child. The one here today is of green marble. The original rock-hewn manger, characteristic of a humble Bethlehem home is shown, or was until the Germans occupied the Eternal City, in the Church of Santa Maria Maggiore in Rome. It was taken there from Bethlehem in the eighth century.

Standing in the Chapel of the Nativity in Bethlehem's old church one phrase keeps repeating itself: "no room for them in the inn."

Two thousand years ago an innkeeper was too busy, too pre-occupied

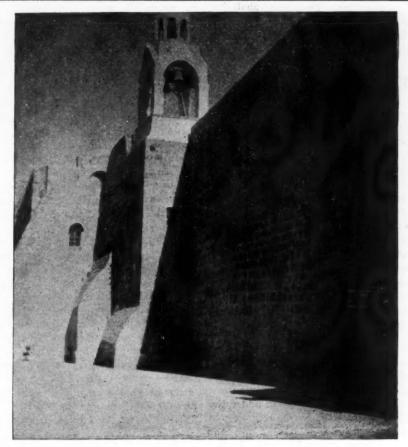


Photo by Harriet-Louise H. Patterson Church of the Nativity, Bethlehem

^{*}Acting pastor, Community Church, Chesterland, Ohio.

with excellent paying-guests to have anything to do with that little pilgrim party who had traveled the long road from Nazareth to Bethlehem. Obviously, Mary and Joseph were lacking in riches, unprofitable as guests. He turned the mother of the Lord away! And now? Christendom's chambers too often are occupied and overcrowded so that there is still no room in which the Christ-child can be born.

For twenty centuries the world has known about Christ. Most perfectly well-meaning people are content to let it go at that. Slightly aware of what he represents they accept Christ with-out either reservation or investigation. Today, interests are drawn away into a thousand other directions, lives are crowded with worldly pleasures and material possessions, time is demanded by a thousand other things which are of no great profit or moment, things unrelated to the will and government of God.

The poet asks:

"O crowded heart, with all thy worldly guests,

Is there in thee a room unoccupied, Not filled with self or strife, where no greed rests,

Wherein the Child of Spirit may be born?"

The answer lies in hearts melting in compassion for suffering, forgetting for a moment their cruelty, rivalry, greed, and persecution. Thus men shall be able to make room in the inn for the Christ, and every day will be a Christmas.

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beach grass and the pulsating of the life-blood in our veins. There is a rhythm, he said, which pervades all of life, to be in tune with which makes for health and peace of mind. If one is yielded to the creative power of God he is able to gain mastery over life's frustrations.

Attention was called to the fact that God evidently meant for man to be the beneficiary of silence, by reason of the fact that 72 per cent of the earth's surface is water, and that the great seas are the dwelling place of peace and quietness; also, that the land surface contains much of desert and mountains and plains, limiting the actual territory occupied by man as the minor portion of the globe. He said that only man seems to create the noise and confusion of life, and that unless man can find quietness, he will break under the strain of life. Dr. Peale, referring to the book "The Mill" told how the author John Masefield early in his life learned to "practice the getting of tranquility." He would lie quietly at

the close of day and before his evening meal, allowing his body to completely relax; then he would turn his attention to his mind, which is the seat of agitation, as well as for creative power. In order to have the latter it is necessary to control the former. This he did by the technique of affirmation; that is to say, he would verbalise, or put into words, thoughts dealing with peace, tranquility, silence and, therefore, power. His usual procedure was to repeat aloud snatches from great poetry, a passage of Scripture, or he would sing a hymn of faith or a beautiful song containing both melody of form and beauty of words.

Dr. Peale pointed out that the battle for inner peace is fought in our thought. Emerson was quoted where he says "A man is what he thinks about all day long." He states the fact that man develops a basic or primary thought which is closed beneath all of his other thoughts, and into which every thought that passes through his mind is drained and from which they take their color and contents. If a man has, by thinking fear thoughts, habitually allowed his primary thought to become one of fear, then it follows that every other thought he thinks is drained into this primary thought and is in turn tinctured with fear; thus all of his thoughts dealing with his home, his work, his health, his country and, indeed, with every phase of his activity, are primarily fear thoughts. The solution or cure is to substitute the thought of faith, however weak it may be at first, for the thought of fear. Faith is a stronger force than fear and if allowed to persevere will destroy the basic primary thought of fear, substituting that of faith. Every thought a man thinks, Dr. Peale explained, will be drained into the basic thought and will take its color therefrom. Thus he is transformed from a man of fear to a man of faith.

V

Dr. Bonnell began his lecture with emphasis on the Holy Week theme and dwelt upon the passion of our Lord and his agony in the Garden of Gethsemane.

He spoke of his own experiences on the battlefield during the first World War, describing how the "touch of a comrade's hand" brought the most amazing feeling of reassurance to men crawling over "No Man's Land" on dangerous missions. He referred to the need for reassurance our Lord had in the Garden, and later in the Judgment Hall when He stood alone. Dr. Bonnell quoted Lanier's famous hymn:

A Ballad of Trees and the Master Into the woods my Master went, Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to
Him.
The thorntree had a mind to Him
When into the woods He came.

Out of the woods my Master went, And He was well content. Out of the woods my Master came, Content with death and shame. When Death and Shame would woo Him last;

From under the trees they drew Him last:

'Twas on a tree they slew Him—last When out of the woods he came.

Dr. Bonnell concluded with a moving illustration of a plant which he had seen growing in a dungeon in the City of Venice. The plant had extended itself many feet across the floor of the dungeon, reaching out toward a tiny spot of sunlight which came through a small opening high up in the wall. The leaves of the plant were pale, anemic, and lifeless looking. It was barely able to live because of the lack of chlorophyll extracted from sunshine. So it was reaching out beseeching hands toward the light saying:

"Please give me that without which I cannot live and be what God intended me to be."

Dr. Bonnell likened the spiritual hunger of modern men and women as a reaching out to God who has made us for himself so that our hearts are restless until they find rest in him.

. . . In the second period of this lecture, Dr. Peale quoted one of the many who had attended the Lenten Series and pronounced them helpful, one who had said that he "came to these meetings to get his batteries charged" and that he found he was able to do better work and make better decisions as a result of having attended the meetings. Dr. Peale asked his audience to think of themselves as having a direct wire to the great creative center of the universe where the spirit of God flowed in increasing power into their own lives during the quietness of the meeting. He gave as another illustration the story of a man who had experienced a heart attack as a result of overwork and who, through enforced quiet and the reading of the Scriptures, found his way back not only to physical health but to a firm conviction in the power of faith to transform human life and overcome human problems. The Shepherd's Psalm is right in speaking of the power of God thus:

"He restoreth my soul."

VI.

In this lecture, the last of the series, Dr. Peale likened the lives of most of (Turn to page 16)

A Christmas Candlelighting Service

by Marion C. H. Ebersole*

T has been our privilege to serve several small churches, both in the open country and in villages; the kind of church whose building leaves much to be desired architecturally and as to equipment; the kind of church whose members are blessed with more of willingness-to-do than with talent; the kind of church which has little money for special choir music, and whose hymn books are really gospel song books; the kind of church whose children and young folk are engrossed in extra school activities right up to Christmas, and whose older-young folk are away, at college, or at work, or already raising families. There are hundreds of such churches; they may be in the majority across the country.

Several church magazines are received each month, and as Christmas approaches they all have many excellent suggestions for celebrating Christmas in the church; pageants, plays, tableaux and candle light worship services; but without exception they are planned for the large well-equipped, well-staffed church with a large membership, requiring what is unavailable for us: expensive and difficult anthems and solos, special lighting effects, more room, large casts or talent that the small church seldom seems to have.

A few years ago we evolved the accompanying candle lighting worship service and it has proved its worth in many ways. It is elastic and pliable; it is as simple as any service can be, or may be as elaborate as time, talent and budget permit; it is effective in creating a right spirit in the congregation, and valuable in reminding us that Christmas is not just the celebration of the birth of a babe in a manger, but of one who grew to be a man, Christ, our Savior, who showed us the way of life, and whose light continues to be a guiding star to shepherds and wise men.

The church should be lighted only by candles in the windows; and one as large as possible should be placed on the altar or communion table, which should be the focal point for the congregation. A shaded lamp at the organ or piano and at the reading desk will probably be necessary, but candles may be used there. Each choir member may hold a lighted can-



dle or flashlight, or some shaded light may be provided. This year our choir was largely hidden by a trimmed and lighted Christmas tree which helped provide light for them without detracting from the soft, simple light of the candles. The people are given small unlighted candles and drip cards as they enter.†

The Prologue, Part I, should be just what the name implies-like the overture to an opera, it sets the scene, gives the mood of that which is to follow. The instrumental prelude (parlor organ, piano, pipe organ, violin, or any combination) can be as simple or as elaborate as the musician chooses, but it should be recognizable Christmas music, familiar to the congregation. If the church building is so arranged to make it possible, choir and minister should remain out of sight until the opening strains of "O Come All Ye Faithful" which serves as a processional. If a processional is not desired or possible, then the choir and minister take their places quietly during the Prelude. When this is concluded, the soloist, with no announcement, rises in his place and sings "O Holy Night," by A. Adams. This will not be in most hymn or song books, but a few copies can be found-or only one, and the air copied off by hand in a few minutes-as it is well worth the effort and time needed to locate it. If

no one is capable of singing it as a solo, the entire choir will profit by learning it to sing in unison. If the congregation is able to sing "O Come All Ye Faithful" and "All Hail the Power of Jesus' Name" from memory, they may join in these two songs, otherwise they do not sing until after their personal candles are lighted, when they join the choir singing "Joy to the World."

During Part II, The Christmas Story, if room, talent and desire permit, appropriate tableaux may be shown, as simple or elaborate as desired. Any of the songs suggested may be replaced by whatever the group can produce in the way of anthems, special solos, duets, trios, or quartettes, so long as the correct theme is kept. There should be no announcements. In all of the singing the choir should be mere background, or emphasis to the story which the minister reads. None of the singers, as soloists or a group, should give the least impression that they are putting on a show, entertainment or concert. It may be more effective to have the choir occupy the very back pews, or sit grouped in the very back of the church.

At the close of Part II, when the minister has read Matthew 5:14-16, he continues by saying, "The light of Christ has come down through the centuries from the Star of that first Christmas to shine from the altar of our church. It is shining out from the windows of our church to enlighten our community. It remains for us to take this light into our own hearts. This will be symbolized by each of us receiving light from our altar candlethe Christ light." Two or four candle lighters, preferably youth, then go to the front of the church. The minister lights his candle at the altar candle, and then lights the candles of the candle-lighters with his own, and they in turn pass down the aisles lighting the candles of the persons in the aisle seats, who pass the light to their neighbors, and so on till all in the congregation hold lighted candles.

The minister then raises his candle high, calling the people to their feet, and says, "Arise, shine, for thy light is come, and the glory of the Lord is risen for thee." The choir bursts forth with "Joy to the World." The house lights are all turned on, and the congregation joins the choir in the sing-

^{*}Mrs. Charles D. Ebersole, Mantorville, Minnesota.

[†]Sometimes the high school will cooperate and the order of service and words of the songs used in the celebration may be mimeographed so each participant may have a copy.

ing. It may be advisable to extinguish the individual candles at the close of this song, to reduce the fire hazard. The minister may say, "We will extinguish our candles, not as a sign that the Light of the World has gone out, but as a symbol that we have taken it into our hearts, lighting our faces, to be reflected in all we do and say, now and throughout the coming vear."

Part III, The Celebration, may include any favorite and familiar Christmas songs not already used in the service. The last one should be "Silent Night." As it is ended, the lights again go out, the organist continues to play it softly, while the minister pronounces the benediction. Then, with heads bowed, the choir hums it through once. It is hoped that the people will leave, in the dimmest of lights, silently, in a spirit of reverence.

Many of the above ideas have been adapted from articles and services printed and used elsewhere from time to time. My idea has been to coordinate and simplify them for usage in the small and "poor" churches of the

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us to a recent newspaper story which told about a certain community which had received Government priorities for installing a superlative new water system. The system was complete in every detail except for the priority which permitted the faucets to be attached. Dr. Peale's application was that many of us are adequately equipped to receive the living water from God but have not found the simple technique of "tapping" that source of life and power to release it effectively into life. He told the moving story of "Alcoholics Anonymous," which illustrates the power of creative faith to cure an evil which science can only palliate. He praised the work of the local ministers and cited the local churches as being the places where spiritual power is constantly released into life; he closed with a rousing appeal to his audience for a re-awakened interest and participation in their own local

In this lecture Dr. Bonnell discussed the way in which faith in God gives us strength in which to meet whatever life has in store for us. He cited the reaction of modern folk to the healing miracles of Jesus as evidence that the church in our day seems to have abandoned the field of spiritual healing which was of vital concern to the apostolic church. Dr. Bonnell brought out

CHRISTMAS CANDLE LIGHT SERVICE

Organ Prelude: Medley of Christmas

I. Prologue

Solo: O Holy Night-A. Adams Prophecy: Isaiah 9:2-7 Benedictus: Luke 1:67-79 Processional

Invocation

Hymn: All Hail the Power of Jesus' Name

II. The Christmas Story

The Annunciation: Luke 1:26-38 Solo: O Come, O Come Immanuel

The Magnificat: Luke 1:46-55 Solo: Gloria In Excelsis Deo In Bethlehem: Luke 2:1-7

Choir: O Little Town of Bethlehem

The Shepherds: Luke 2:8-20 Choir: While Shepherds Watched Their Flocks By Night

The Wise Men: Matthew 2:1-11 Solo: As With Gladness Men of Old

Offertory: We Three Kings of Orient Are

The Light of the World: John 1:1-14: 8:12: 12:35.36

Personal Candle Lighting: Matthew 5:14-16 Hymn: Joy To The World.

III. The Celebration

Congregational Singing:

The First Noel

It Came Upon the Midnight

Hark! The Herald Angels Sing Angels From The Realms of Glory

Silent Night

Benediction

Choir Response

Organ Postlude: Silent Night

the fact that "we must re-capture the divine resources available to us in maintaining and increasing the health of body and mind." He said that sometimes one can find certain words which in themselves may not be distinctly religious, yet they convey a spiritual message. He gave ten words which he said could be repeated while one is relaxed and in a short time they produce a beneficent change from nervous tension to relaxation. One may say to himself, either audibly or men-

"Quietly, easily, restfully, trustfully, patiently, serenely, peacefully, joyously, courageously, confidently."

When such an exercise as this is coupled with a repetition of Scripture

verses, it produces definite results. Dr. Bonnell cited as suitable verses for repetition:

"Thou wilt keep him in perfect peace whose mind is stayed on Thee." "In quietness and confidence shall be my strength."
"I will fear no evil for Thou art with me."

He closed his address with an illustration of the way in which the power of God becomes effective in our lives in dispelling fear and frustration.

He recalled an interview which he had had with a woman who had been listening to his message on the radio and who had become convinced that God would work through him to bring her great blessing.

When the woman came to the church house and was escorted from the elevator, Dr. Bonnell was surprised to discover that she was partially paralyzed and had to be practically carried by her sisters. She was a Roman Catholic. He learned from one of the sisters that the woman had been greatly embittered because of her illness and had made life a burden for the other members of the family. She showed marked evidence of tremendous inward tension. Having read to her the words in the New Testament of some of the healing miracles of Jesus, Dr. Bonnell prayed for her while she devoutly made the sign of the cross. He prayed that God's healing power might become manifested in her body. Immediately following the prayer the woman had become greatly relaxed. The physical symptoms of tension had disappeared. While there was still evidence of the partial paralysis the woman was able to walk to the elevator with only slight assistance from Dr. Bonnell. Best of all, there was an inward transformation from rebellion and bitterness to the Peace of God.

One of the sisters wrote to Dr. Bonnell three months later that the atmosphere of the home had been changed and the sick woman had become a blessing to her loved ones.

WAR BABY'S LULLABY

"Rock-a-bye baby in the tree top, Where is your mommy? Where is your pop?"
"Both of them work in war industry,

So they have no time to bother with me."

"Mommy, she rivets. Pop's making

They're hardly ever home for a meal. So sing me to sleep with a sweet melody,

'Cause I'm a war baby—and I'm UP A TREE!"

Philip R. Zink, Trenton, New Jersey.

Religion in the Rough

by Russell B. Greene*

This is from the pen of a clergyman who heeded his government's call and went to work in industry. Following the prerogative of a clergyman he gives his experiences a homiletic treatment.

AN a pastor teach and preach
Christ better in a clerical outfit
than in other clothing of less
imposing cut? The answer is—he can
not. Neither does a pastor belittle his
calling or his Saviour by taking up the
legitimate tools of labor and working
shoulder to shoulder with fellow
humans.

This war may as well have one more thing laid to its charge. It has caused the rising of prices for everything but second-hand sermons and by so doing has forced many pastors to enter employment rather than give up their people. In many of our rural sections our churches could not, even if they desired to, raise their pastors' salaries enough so that they could live. Many, therefore, rather than starve or leave their parishes shepherdless, have entered manual employment.

Such action may not be Scriptural to the "clerical collar" pastor, yet we find the prophets and leaders of God's people of old doing it. Our Saviour knew the toil and weariness of the carpenter's bench. Many of his disciples worked night and day fishing to gain a livelihood. Paul to whom we must look as the one who gave us our Christian doctrine was a tent-maker. Our hardy pioneer pastors were farmers, carpenters, blacksmiths, as well as preachers. So there is almost complete justification of our pastors of the 20th century doing the same.

From the Scriptural side a presentday pastor who finds some time on his hands cannot look upon the man power shortage with blinded eyes. It is an easy thing to do to shout from the pulpit, "Peace, peace," and then do absolutely nothing about it. Or to pray for "Peace, peace," and then sit back and wait. Such in my humble judgment is nothing more than pulpit thunder caused by a static brainstorm. Men and women are sorely needed now, and unless some pastors have acquired a halo, they come under this category. If the conscience will not allow one to enter a war industry, where the instruments of death are made, there are 101 other non-war, yet very vital things to do.

*Pastor, St. Paul Evangelical Lutheran Church, Berne, New York.

To illustrate my point, let me tell of my experience as a driver of gasoline vehicles. The making of this decision was no snap judgment but was made only after prayerful consideration of all the known angles. In a letter to the president of Synod information was asked for-was there anything in the doctrines, rights or ways of our Lutheran church against such a move? He replied that there was nothing he could find. The second move was among several of the church councilmen, not speaking to them as a group but individually. Everyone asked was heartily in favor of it, and several were really enthusiastic about it. The next movement was to several experienced pastors for whom I have a great regard. These too voiced their approval. With the decision of these sources approving such a move, the outward or earthly establishment of the church was now solved.

For sometime my eyes were kept open to see if the necessity would arise. The lack of man power became more acute; the need for able bodied men was great even in the rural sections. The causes of this are well known-to relieve men and women for active duty in our armed forces; to relieve others for war and industry. To these may be added several that have to do with this paper—to keep the roads passable; to keep the roads open for men and women to get to their places of employment; to meet the everyday emergencies that arise; to find a place where one's Christian living could be put to the test, to see if one were worthy to wear the cloth; to respond to the pleadings of those in authority to help out wherever possible.

Work Everywhere Needed

The physical need of assistance could everywhere be seen. One had but to open one's eyes and look unto the hills. There, trees up to twenty-eight inches in diameter lay where they had fallen four months before in one of the worst ice storms in years. Some had been cut through, dragged off into the ditches, where the branches caught everything water washed down, soon making a dam. Serious sickness in the hills with the roads blocked, only ac-

cessible by snowshoes and skis. Men, old men in their 80's, giving what little strength they had to help get young and old to medical care, or the hospital. Icy roads endangering what few cars were left, as well as life and limbs of the old and able-bodied.

This is the picture of the need. Thousands of dollars worth of equipment stood idle. There was but one licensed driver to every six machines. Such evidence is enough to prove any case, if it needs any proof, as to where and when a clerical collar should be laid aside for a pair of overalls. Muhlenberg doffing his robe, revealing under it the uniform of a Colonial officer, was right in saying, "There is a time for everything." Now, in our opinion, is the time to work as well as pastor our flocks.

Personally, I am not sorry for the decision made because of the experiences. To those who are homiletically inclined we have divided the story into three divisions—1, Experiences among machines; 2, experiences among the road men; 3, experiences among bosses and supervisors.

Machines

Many people no doubt could not find any worthwhile experience for a machine, yet as you get into the operator's seat of a machine costing thousands of dollars you cannot help but have a feeling of responsibility. This feeling is heightened many times by two factors-first, that this piece of machinery belongs to the people who have entrusted its operation to you. That the machine will do its duty if you fulfill your part correctly. Second, that if this machine is broken in any part, even a small one, it will be rendered useless until it is repaired. In these times because of the scarcity of repair parts, chances are four to ten of getting the machine repaired.

Time must be taken to learn how the machine acts under different controls, speeds, and even in change of weather. A pastor could well listen to the message brought to light by a machine. His flock is composed of many individuals, each acting differently, not only in physical life under the different speeds of the world and age, but also many times in their spiritual life he soon will learn, too, that cold weather often affects many a Christian's church attendance.

The wheel of a truck was removed to replace a broken bearing. The repair needed to be made as quickly as possible as the truck was sorely needed. The repair was made, but in the haste that attended the operation, a cotter key which costs 1/6 of a cent each was forgotten. Its place was in a lock nut. A couple of trips, the wheel came off and the load was dumped where it should not have been: costing many dollars in ruined material. A busy pastor diligently trying to do his best often makes a hasty decision (the cotter key), not thinking of the future result which sooner or later is apt to cause not only himself but members of his flock pain and suffering.

A machine is similar to a human in some respects. It will go in a given direction at a speed governed by the operator. If it becomes mired in soft mud, no doubt the operator did not see the mud. If it runs into a tree and becomes damaged, the operator no doubt left too much margin to chance and lost. So, a pastor should realize that in leading the spiritual life of his people he must look ahead to see that his own life is well planned. Nothing must be left to chance, for there are too many valuable lives at stake. If he becomes mired concerning the path of a Christian, nothing more may be expected than that the lives of his flock may become confused.

Most machines of heavy caliber type have to be oiled and greased every time before using as well as several times during the course of a day's work. This, to the observer, might seem like a needless waste of time, yet it is one of the must-do's of all operators. It prevents needless wear of essential parts, parts right now that are non-obtainable. The pastor who spends much of his time in directing the lives of his young people to grasp the truth of their catechetical work, is one who is trying to prevent the needless wear on some phase of a life in later years. If this work is neglected, leaving it to chance that nothing serious will happen in their lives, a needless and costly repair may have to be made on a life in order to salvage it from the world.

Men

Experiences among road men varied. It was rather a unique experience to begin with, the men did not know just how to take a dominie working with them. On the other hand, the dominie did not know just how to take them. I soon learned that they expected me to get them to come to church. So, rather than disappoint them, I assigned a Sunday to each of them. I was wrong in just two cases of the entire gang. Of course, there is no way to tell the

lasting results of such an action, but one of those men is now my sexton, after the church was without a janitor for a month.

As may be expected of such a type of workman, there was a generous amount of cursing. Nothing at first was said on the matter, no harsh rebuke nor sermon on the evils of taking the name of the creator in vain. As time went on it was noticeable that the amount of cursing dropped, even though the quality remained the same. After a few weeks, when we were better acquainted, I asked one who seemed to have the habit so embedded that nothing could move it, if he was in the "habit of praying out loud on the road?" This seemed to touch a spring, for the habit became less annoying even though it did break out occasion-

Here is one experience which I am sure I shall not be allowed to forget. It happened with one of our men who was about 5 feet tall, rather bent, 70 years of age, whose memory was of the shortest duration, due to a mind ailment. He was a good worker, if one set him straight on what he was doing about once an hour. One morning he came to my truck to go to work with his shoes on the wrong feet, causing him to stumble. No amount of argument would make him change them, as bending over caused him pain. I had him sit down and changed his shoes for him. While this was in progress one of the big bosses rode by, hence my not being able to forget the incident!

The men, especially those with families soon started coming at noon with their ration problems. No doubt, in some of the cases at least, talking alone with a representative of religion for the first time. One of them went so far as to make the statement, "You ministers are all right; if you can help us out of these problems, you can others. I'll know where to go next time." This man was not a church member, and he has been back with other problems.

I think I learned more of the Bible this summer than I have on any other job. Desiring to impress the dominie with their knowledge of the Scripture, some of them would quote passages of Scripture. More often than not, these would be misquoted, so at noon or before leaving work at night, these passages would be looked up and corrected. Since then I have wondered if this had not been done whether these passages would have been misquoted throughout the life of the individual. And, if misquoted, then would the message of truth be able to fulfill its purpose? These questions I cannot answer.

As I have mentioned they are bringing their problems to me, which I am sure they would not have done if it were not for our working experience together. These are not all ration or material problems but questions concerning life, how they have failed and what to do to make amends. Or, at least how to bring their lives back on an even keel so that the same mistakes are not made over again. I know the men appreciated my being with them, for when their work was finished they presented me with a substantial purse.

Experience among the bosses and supervisors were not as varied even though some of them I value so highly that I would not even place them in this paper. I was always shown the utmost consideration in all of my work in spite of my many mistakes. I was told after the season was over that a minister, willing to work as others, was surely trying to live as he preached.

Sermon Thoughts

May I close with some sermon thoughts derived from the summer's work. Thoughts which may appear childish, yet if the background of each could be told would be of the greatest importance to all.

- 1. Lasting roads must have good, well tamped sub-base, just as a Christian should have a good foundation to his spiritual life.
- 2. Poorly mixed stone with oil makes a poor, short-lived patch to bear heavy traffic. Unless a Christian lives a Christian life all around, in every phase of his life, his Christianity will be of short duration.
- 3. The Word of God, like a snow plow, will make traveling through life easier.
- 4. A Diesel engine with a roller makes a wonderfully smooth finished road: with a scrapper it rips up the entire road. A Christian has power to make beautiful things, or, if he has a selfish motive, to destroy what others have accomplished.
- 5. One poorly driven snow fence stake often pulls the whole fence down or makes it useless. One poorly understood commandment and how to keep it, often makes a life or the lives of a whole family useless.
- 6. A ditch dammed up with refuse soon ruins a costly road. A heart filled with refuse of the world, often ruins a rich Christian life.

We as pastors are road builders to our flocks. Where can information on road building be better secured than by building roads? Not physical roads alone but spiritual roads on which all may travel. The great road builder considered all the needs of humanity when drawing up his plans.

The Light of the World

A Christmas Candlelighting Service by Clara E. Hawkinson*

PLATFORM FORMATION

6 x x x x x x x x x x x x x 5 4 x x x x x x x x x x 3 2 x x x x x x x x 1 C

C-Large candle (Readers)

1-Individual

2—Home

3—Church

4-Community

5-Nation

6-World

x-Young People

(The candle bearers should come to platform from opposite sides—individual, Church, and Nation from one side, and Home, Community and World from opposite side. They should stand beside Reader until young people have come to platform, then take places as designated.)

Participants: Minister, choir or quartet, reader, six candle bearers, and any number of Young People. Reader should wear white robe and candle bearers, dark robes.

Scripture: Isaiah 9:1-7

Prayer _____ Minister
Hymn: "The Light of the World
is Jesus" _____ Audience

(At the conclusion of this hymn the church should be darkened. The organ plays softly, "O Little Town of Bethlehem" as the singers take their places quietly, are seated, and the READER comes to the platform carrying a large lighted candle. She takes her place in the center front of the platform and places the candle on the pulpit or a table.)

Reader:

This large candle represents Jesus as the light of the world. Far back in the Old Testament it was predicted of him, "The people that walked in darkness have seen a great light." The prophet of old also tells us where this light was first to shine: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall one come forth unto me that is to be ruler of Israel." It was truly a dark world into which he came. Jesus himself says: "I am the light of the world; he that followeth me shall not walk in darkness, but

the light of the world; he that followeth me shall not walk in darkness, but

"Mrs. Bernard A. Hawkinson, whose husband is the pastor of the Covenant Congregational Church, Hartford, Connecticut, but is now serving as chaplain-at-large of the Evangelical Mission Covenant Church of America.



shall have the light of life." This blessed light that was kindled in Bethlehem has been shattering the gloom for 2000 years. It is now our very great privilege at this Christmas season to kneel with the shepherds and wise men at that humble manger, and to light our little candles at his flame, and then spread the light wherever we may go. Hymn:

"O Little Town of Bethlehem."

(As last stanza is being sung, "Individual Candle" comes to the platform carrying a small unlighted candle.)

Individual Candle:

My light represents the individual Christian. I light it at the flame of Jesus Christ. (Lights candle.) can never have a Christian world unless we have individual Christians, who have received this divine light. Jesus often talked with individuals. He called them to follow him. He said, "there is joy in the presence of the angels of God over one sinner that repenteth." If every person who has received the light from Jesus Christ would earnestly seek to win one other for him, multitudes would learn to know him and walk in his light. Having received this light myself, I wish at this holy season of his birth, to dedicate my life in service for Him, who came to be the Savior of mankind.

Hymn:

"Ring the Bells of Heaven."

(As last stanza is sung, "Home Can- small unlighted candle.)

dle" comes to platform carrying a small unlighted candle.)

Home Candle:

My light represents the Christian Home. I light it at the flame of Jesus Christ. (Lights candle.) When an individual has received the light of salvation, those who are nearest and dearest to him soon realize that something has taken place. He, first of all, brings his light into the home. Many homes will be in darkness this joyful Christmas season because they have not the light of Christ. This world needs more Christian homes;-homes where the fire on the family altar burns brightly, homes where parents and children gather about the word of God, and homes where love, happiness and Christmas peace abide.

Hymn:

"Silent Night."

Church Candle:

(As last stanza is being sung, "Church Candle" comes to platform, carrying a small unlighted candle.)

My light represents the Christian Church which Jesus himself founded while he was here on earth. I light it at his flame. (Lights candle.) May the light of the church ever shine as a beacon on a dark night to guide stormtossed mariners into a safe harbor. May the church again kneel in adoration at the manger of Bethlehem, there to re-consecrate herself to the great task of spreading the gospel light among men. This, the greatest institution in the world, has weathered many a storm, but we have our Master's promise of a church triumphant and victorious.

Hymn:

"O Come, All Ye Faithful."

(As the last stanza is sung, "Community Candle" comes to platform, carrying a small unlighted candle.)

Community Candle:

My light represents a Christian Community. I light it at the flame of Jesus Christ. (Lights candle.) When the individual, the home, and the church receive this light, it soon spreads into the community. Every city, town and hamlet has its dark places, its sadness and misery and its need of Jesus. I pray that this light will brighten our community, and shine upon the way of those who are crushed beneath life's heavy loads. May we, who have received this light pass it on to those who are yet in darkness. Jesus came to bring joy and good-will to men.

Hymn:

"It Came Upon the Midnight Clear."
(As the last stanza is sung, "Nation Candle" comes to platform, carrying a small unlighted candle.)

Nation Candle:

My light represents the Nation. I light it at the flame of Jesus Christ. (Lights candle.) Our nation was founded for the freedom of worshipping God. Even though we, as a people, have strayed from his ways, yet he has continually showered his blessings upon us. Let us pray that, as a nation, we may return to the simple faith of the Pilgrims. May we also use our influence against the terrible curse of war, thus being true followers of the Prince of Peace, who loves all nations and peoples alike.

Hymn:

World Candle:

"There's a Song in the Air" or "Hark the Herald Angles Sing."

(As last stanza is being sung, "World Candle" comes to platform, carrying a small unlighted candle.)

My candle represents the World. I light it at the flame of Jesus Christ. (Lights candle). Before the Savior ascended into heaven, he commissioned his disciples to go into all the world and preach the gospel of his kingdom. That commission was a challenge then; it is still a challenge now, these 2000 years later. The Gospel has spread into many lands and nations, but there still remains much darkness that needs the light of Jesus Christ. Millions of people have not as yet heard the blessed Christmas story. Let us, as torchbearers, take up the challenge to spread this light unto the uttermost end of the world.

Hymn:

"Joy to the World."

Render:

Let us pray. Oh Jesus, our Savior, who came to Bethlehem bringing the light to mankind, we pray that Thou mayest shine into every individual heart at this Christmastide. Speak to our hearts that we may turn to Thee and receive the light and peace of Thy salvation. May Thy light glow at every family and home altar; may our church experience a blessing such as never before, and may it shed its light on our community. We pray for our nation that a time of revival may again sweep over it and bring it once more to Thee in worship and adoration. Bring our nation again out of the curse of war, and guide us with wisdom and understanding to help other nations to come to a just and righteous peace. Bless all of our boys who are in the camps and at the battlefronts. May they experience the nearness of Him who is the Prince of Peace. Help us to do our part to bring the Kingdom of God upon earth. Hallow our efforts in celebrating Thy birth, Thou



CHUBBY AND HAPPY

These happy children are some of the 2,000 youngsters of the northwest guerrilla area who are cared for in Mme. Sun Yat-sen's nurseries partially supported by funds supplied by China Aid Council through United China Relief, a member agency of the National War Fund.

only begotten Son of our God and Father. Amen,

Hymn:

"Angels, from the Realms of Glory."
(As this hymn is being sung, Reader takes the large candle and leads the other candle bearers down the aisle out into the church vestry.)

Benediction: Minister

OPTIONAL ENDING

(If it is desirable that a larger group participates in the service, the following ending may be substituted after the choir sings, "Joy to the World."

Reader: Verily, the Light of the World came on that first Christmas night.

The challenge is now before us to spread this Light into all the world. I therefore appeal to the young people of our church to come and again rededicate their lives at the manger in Bethlehem, that we may do our share in bringing this Light unto the uttermost ends of the world.

Hymn: "I Can Hear My Savior Calling"—Choir.

(As this hymn is being sung, the young people come forward, two by two, up the center aisle, separate, and come to the platform from opposite sides. They light their candles from

"Nation" and "World" candles, then stand in formation on the platform.)

Hymn: "Christ for the World We Sing"—Group on Platform and choir Reader: Prayer (as above).

Hymn: "Angels from the Realms of Glory."

(Recessional as above.)

Benediction: Minister

NEW ROADS TO ROME

Kaleidoscope of law, religion, art, And every mortal trial of state and man,

Rome, great theme for every human heart, Now owes high promise to the

American. Columbus, Genoese, sailed the broad

West, Our arms today crusade by Eastern

sands—
Strange wheel of fortune: In true

freedom's quest We turn back Goths and Huns, new

heathen bands.
Brave as our legions, be our councils wise

To lay the cornerstone of stable peace On such foundations as in Rome still rise

Of Christianity's undying lease. War would ever be a fugitive

If only Christ among us all might live.

-James Patrick McGovern.

The Price of a New World

A Sermon by Everett W. Palmer*

Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it?—Luke 14:28.

TOW many remember advertisements featuring a pony, a most alluring and gorgeous creature, rigged out with a shining bridle and saddle? They appeared years ago in household magazines and, may God forgive, in certain Sunday school papers written for boys. Directly under or over the pony was always a banner line, "this pony-free." Then would follow a sentence or so, in smaller print, advising each reader if he solved the simple puzzle described he would be eligible for the dream of his heart, a pony with flowing tail and flashing eyes, magnificent in red and white spots and glistening accouterments.

I wonder if you replied. Several years ago while visiting home my father took from family archives a faded letter in boyish scrawl:

Dear Sirs:

Here's the answer to your puzzle. Please send me the pony.
Yours truly,

The name attached was strangely familiar. It was my first letter, written at the age of six. And that was my first knowledge it had not reached its proper destination. However, one less reply made little difference to me long ago for, according to parental testimony, I answered every such advertisement I came upon.

Do you recall the standard response? It always was a large envelope containing an attractively printed and illustrated folder with a most impressive letter attached which said in effect:

Dear Sir:

We are happy to receive your request for our pony as advertised. We are enclosing the information you need to obtain it. We are sure we shall hear from you.

And then would follow instructions.

For the sale of so many bottles of vanilla extract or furniture polish, as the case might be, a jack knife would be awarded. For additional sales a baseball bat might be gained. The ascending scale would be climaxed at last with the announcement that if enough were sold, meaning what seemed to be one each for the population of a county, then you could hope to receive the much coveted and exploited pony.

Again and again I tried, hoping the advertisements meant what they appeared to mean, hoping against hope some device of fairyland would make the pony mine.

For centuries now the world has been haunted with pictures of peace and men have written letters, letters of hope, faith, and aspiration with expectation poignant as naive:

Dear Sirs:

I have solved your puzzle. Please

send me the pony.

And at long last surely mankind has made the discovery that their dream will never come true except . . . ! That peace on earth can be had, not as a gift, but at a price.

Perhaps we are ready now to heed the imperishable wisdom of the Master. You remember the incident: people had become entranced with his vision of a New World. They wanted it to become a reality. They wished to work with him for its attainment. So he said to them, "Very well, but make sure you count the cost in advance. For no one can work at building the world I envision except he be willing to pay a price, a high price. Otherwise a noble beginning in mankind's most urgent enterprise shall end in tragic failure and all be lost through lack of adequate preparation."

" . . . which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it?"

If we are to achieve this new and better world, which every sane man wants with all his heart, we must be ready to pay the price it requires. We dare not begin on so crucial an enterprise only to fail through lack of readiness in mind and will.

T.

In the first place if we are to achieve a new world such as men hope for, we must be willing to pay the price of intelligence. By that I mean that the principles for civilized living must be extended to international relations so that nations in their relationships with one another will obey a common law, police force and court even as the individuals within nations.

Let me illustrate: at a recent Conference a man came to me and said, "I hear you are from South Dakota. So am I. Let's shake." He went on to say though he had not been in the state for many years, in fact since he

was five or six, he always regarded it as his home state. He had spent those early years of childhood in the then frontier town of Sturgis, situated in the fabulous Black Hills of South Dakota, sandwiched between the gold mining section and cattle ranges. His father, while a boy in Philadelphia, had run away, joined the army and eventually been stationed at Fort Meade near Sturgis. His mother had been a local resident there. He told of the times when shooting went on in the street outside their house. This called for an invariable procedure, they would all lie flat upon the floor while often bullets crashed through the walls.

Just the other day a father and mother from nearby Philadelphia remarked to me, "We have just received a letter from our son, Bob. He has been stationed now for quite some time at Fort Meade just outside Sturgis, South Dakota. He writes saying what a beautiful, quiet, and peaceful town it is; and how law abiding and righteous its citizens are. Its serene and peaceful beauty is like a heaven on earth to him."

What explains the difference between Sturgis of another generation and Sturgis of today? In the Sturgis of frontier times each man attempted to make his own law, be his own policeman, his own judge; to enforce his own law and decisions upon everyone else. It meant that the man who could shoot the fastest and hit the hardest had his way. It meant a reign of anarchy and oftentime terror, with men shooting in the streets, sending bullets through the houses of the innocent and helpless, trying to decide thereby whose law should be obeyed and how.

Whereas the Sturgis of today is described by a lonely soldier lad as a bit of heaven on earth because all men, strong and weak, rich and poor alike are required to obey a common law, respect a common police power and the interpretations of an impartial court. So there is peace and civilized living, living which is obedient to the dictates of intelligence.

Consider our international scene. Sometime before the outbreak of the present world conflict, a cartoonist in a Norwegian paper depicted international life in terms of a city street with individuals playing the role of nations.

^{*}Minister, Centenary Ta Church, Camden, New Jersey. Tabernacle Methodist



WE LEARN ABOUT JOSEPH

We learned something about Joseph many years ago when we witnessed the Broadway production, "Joseph and His Brethren." We learned much more about him in the stupendous work of Thomas Mann. But there are things in the strip shown above which is being used in Sunday school papers which neither of these sources nor our Bible know anything about. The authors are probably activated by a desire to make the Bible exciting, but is such treatment ethical?

A mother is marching down the street wheeling a baby carriage with one hand while in the other is a sub machine gun and tucked under her belt is a rifle with bayonet attached. The babe in the carriage, which at first glance seems to be nursing from a bottle in reality is aiming a pistol, resting it upon the side of the carriage ready for instant use. Two elderly and dignified gentlemen clad in the attire of the clergy or professorial group are holding most polite and gracious conversation while each holds behind his back a nicely pointed, blood tipped dagger. A street car proceeds with cannon in its nose and on its roof. This is the world as it is in the realm of relationships between the nations.

That it is criminally stupid no one denies. A story has grown out of the last war about a horse, cow and a jackass who were debating about which had made the largest contribution to the war. The horse claimed first honors because he made it possible for the men to ride off to war and haul their

cannon into position. The cow said no, were it not that she stayed home the civilian population would have starved within three months and the war therefore brought to an end. But the jackass said very wisely, "None of you contributed so much as I, for had I not been in diplomacy there would never have been a war." No one denies the colossal stupidity which permits anarchy and barbarism to reign in our international life. More than stupid, it is criminal.

Intelligence requires us to provide instruments and motivation to make possible a common law, common police force and judiciary which must be respected and obeyed by all nations, rich and poor, small and large, alike. When that is done there can be a civilized world community. And never will such a community be established on any other basis.

However, let no one deceive himself in the thought that the intelligence required is cheap. It will mean that many nations, chief among them the United States, must sacrifice pride. We shall have to pay the price of re-thinking and enlarging our concepts of patriotism until we think and act in obedience to what is best, not for our own nation alone, but for all nations of the earth, knowing they have rights and privileges equal to ours in the family of God. We will have to assume responsibilities in proportion to our opportunities, a requirement which to date we have done little toward meeting.

To pay the price which intelligence requires in achieving a new world will be high indeed—but if we refuse a higher price shall be exacted of us.

II.

In the second place if we are to have a new and better world we must pay the price of economic justice.

And what is economic justice? In terms of the individual economic justice can be represented in some such fashion as this: It means a youth, whatever his father's name or worth, shall have opportunity to secure education in accord with his ability and will to learn. It means he shall be given opportunity to take a creative place in society, giving to the world his toil, whether of brain or hand; receiving in return fulfillment and satisfaction in spirit, as well as financial remuneration adequate to provide the necessities of life, both of body and of soul, making it possible for him to have a normal home and children; and in old age security, honor and respect rather than, at the best, pity and charity. That is what everyone wants for himself and his own children. And we can be sure it is what God wants for all mankind, his children.

To make such economic justice possible profit must be subordinated to personality. Goods and profit must be equitably distributed so on one hand there is not a tying up of profit which is invested in the manufacture of more and more goods; and on the other hand, among the mass of the people, there is not diminishing return of profit and ability to buy, creating an economic stalemate as was our recent depression. Labor and leisure must be equitably divided so there will not be a class at the top and the bottom, rotting through idleness.

Economic justice in terms of the nation means:

That natural resources whether soil, fruits of the soil or treasures beneath the soil must be regarded as God's gifts and used as a trust, even in the spirit of a sacrament. They must never be exploited in selfish spirit and by wasteful methods, whether by foreigners or natives.

That all nations whether strong or weak shall have equal access to the markets of the world and to the highways of the world, whether of land, water or air, for the transportation and sale of their products; and, likewise, shall have equal access to the raw materials of the earth.

That to my mind is a scant but nevertheless directive outline of what economic justice, personal and national means.

Surely one does not need to be a Solomon or even a Communist to admit the tragic consequences of economic injustice. To some extent we have all witnessed them with our own eyes and felt their blows on our hearts.

First of all, there is the paradox of poverty amidst plenty. On one hand, warehouses full of clothing and food stuffs, on the other hand multitudes of people in tattered raiment and hunger. Long lines of haggad faces and tattered men waiting for a bowl of soup and even women with wan faced chil-

(Turn to next page)

Till the Boys Come Home

by Charles W. Brewbaker

While there is much discussion regarding plans for the rehabilitation of the service men and women, this author gives some simple rules which will help to put the local church in order. The author is writer and religious educator of Dayton, Ohio.

O some of our readers this may seem like a strange theme for a discussion on our work with youth in the local church, but I believe that it is most timely. Surely one of the most difficult problems the church faces today, due to this awful war, is the migration of millions of our young people from their homes, communities, churches and native land. Without doubt this migration has wrought much havoc to the youth organizations of our churches. The result is there are many thousand vacant places not only in the rank and file of our youth, but also in our youth leadership, in our public congregations and in our family circles. This migration also has created a psychological and religious atmosphere and attitude that are anything but wholesome and spiritually healthful. It is a terrible shock to those who remain as well as an awful deterrent to the young women who naturally desire to be where there are young men of their own age level. I speak from recent observation and contact experience in a goodly number of churches. The fact is there are very few young men in their later teens and early twenties found in our church gatherings for our young people or in our public congregations. Really it is pathetic. Many are asking what can be done to prepare the way for the boys when they return home? Mere suggestions without action will not suffice. The following are a few of the things we can do.

We can face bravely the situation as it actually is, then change our program and plan of procedure and practice. In doing this it is well to take a survey of all young people above high school age now found in the total church parish. This includes all fellows and girls from seventeen and eighteen up to twenty-four inclusive. To make this survey we should use young adults from twenty-five to forty. Make it clear that this is a united effort to enlist every young person on the home front with a view to making such changes in the work of the church with young people as will help then solve the problems which they now face. At the same time ask each one to make suggestions which he thinks will create and maintain interest, will enlist the largest possible number of young people in purposeful progressive study and Christian action.

We can at least try to secure the best possible young adult leadership for the wise guidance, careful counselling and instruction of our youth. Such leadership will aim to get the young people themselves to take the initiative in their own particular work and thus make them feel that they are doing the work. Keep in mind that the same pattern followed in pre-war times will not do now. Young adult leadership must avoid "Now do it this way," "I told you so," or "Do as I say." Youth should be made to feel keenly that they are responsible, that they are sharing in the planning, promoting and achieving. Adult guidance is wise when it is able to interest and enlist qualified young people for certain tasks, also when it gives commendation and appreciation their rightful place in all that young people are and do. Commendation and appreciation are motivating and cre-

We can create interest, stimulate individual thinking and make faithful attendance in youth meetings and public worship basic in the teaching and leadership of youth. Just now the friendly forum method of teaching youth groups is coming to the fore. This gives each one the privilege to express his or her own opinion and ideas in the presence of others. Here the guidance of a well qualified adult teacher or leader is most valuable. The fact is the friendly group discussion method is becoming more and more necessary in the solution of youth problems. By this method restraint is removed, there is participation in a natural and free way and the outcome is wholesome and fruitful. It is the best method in solving both individual and group problems. It results naturally in working out proper and effective plans for future action. Of course every possible method should be used to induce complete participation on the part of the total group.

We can adapt and use the United Christian Youth Movement in the way of preparation for the homecoming of our boys. Young people can be taught and led to act together in facing the problems which lie ahead. The term allied should be made to have proper meaning in working with youth in Christian action and in preparing for a new Christian world order. If we want universal peace and would solve the problems that are ahead on the basis of the teachings of Jesus we must mobilize our Christian youth with a new Christian strategy. In an ordered world we get what we prepare for. If upon their return home the boys find a spirit of unity, an attitude of genuine gratitude, peace and good will toward all mankind, an abiding love for God and a daring militant spirit against all forms of evil it will not be so difficult for them to readjust themselves to normal home and civic life. Then, too, they will be able to sing with meaning:

"I love Thy church, O God! Her walls before Thee stand, Dear as the apple of Thine eye, And graven on Thy hand."

We can and ought to do both intensive and extensive work in Christian education in all of our churches in preparation for the homecoming of our boys. They will expect something. We dare not disappoint them. Jesus said "I am the way." We believe that this is absolutely true. Unitedly we should bend every effort to remove all impediments found in the way to him. There must be united praying, planning and effort that will challenge the intelligence, devotion and strength of When the boys come home they should find spiritual integrity, great faith, planning and effort that will challenge the intelligence, devotion and strength of all. Without these there will be wide-spread cynicism which will snarl at every spiritual ideal and so-called Christian effort. There also will be ten million men, many of them still in their youth, many of whom with their loved ones will be disillusioned, embittered and alienated from the church. The church as never before is facing, yes, is now passing through a period of rapid transition and darkness. Only the marshalling of a genuine faith, Christ-like living and a united advance on the part of our youth under right spiritual guidance will be able to lift and lead a frustrated world from impending doom. Also to lead the human race into the greatest age when our noble sons and daughters through Christ will bring a war-torn world and a war weary humanity closer to God than ever before. Then, with Jesus Christ as Commander in Chief our millions of noble youth in one mighty phalanx shall advance toward that glorious day when the Lord "Shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." That glorious day when all of God's children shall unite in one grand chorus "Sweet Peace, the Gift of God's Love"

The Price of a New World

(From page 23)

dren standing in lines, while farmers within twenty or thirty miles of such a city are paid to slaughter their pigs and bury them, keep fertile land idle, and hold wheat from the market. Factories idle, surrounded by men who want to work, and by people needing what they could produce. The paradox of poverty amidst plenty! What a heartbreaking waste of human flesh and spirit.

This harvest of economic injustice is followed inevitably by social unrest. In nations where the throes of depression were more severe than here men threw off liberal forms of government, abandoned ideals and institutions achieved through generations of sacrifice and progress, in a desperate search for the dignity of a job and food. They bartered their freedom for bread and sold their souls to the demagogues. We know something of how near we came to that here, too.

And from this unrest has issued, in part, World War II. While I should not be so foolish as to attribute the sole cause of the war to economic injustice there is much to be learned from the number of battlefields focused in and toward the wheat lands, rubber plantations, mines, oil fields and transportation facilities of the world.

The price of economic justice will be high. It will mean that some nations, especially this United States, shall have to forego much accustomed privileges. We of this country, by a fortunate combination of unusual natural resources, plus being in position to take every advantage of the machine age revolution, have been able to drive shrewd bargains with other and less fortunate peoples. Often, to our shame, we have done this. The price of economic justice will require us to forego all economic privileges not equally available to all. That, too, shall be dear, but if we refuse we shall be compelled to pay a price far dearer.

III.

Finally, if we are to have a new and better world we must pay the price of mercy. How long will the world continue to suffer the disease of revenge? In these days it is inevitable that we will be besieged on every side by propaganda for revenge. We must resist and ready our spirits to practice mercy.

I wonder if men ever will learn the lesson of history. At the close of the last war England, in a spirit of revenge, refused to lift the food blockade against Germany until seven months had passed. Be it to Winston Churchill's credit that he pleaded with the government to exercise mercy and lift the blockade. But no, they would have revenge. Hence, in sections of Germany children grew so weak from hunger their parents had to keep them in bed, the bones of their arms and legs bent like rubber. Who did these hunger children of Germany grow to become? For years now they have marched in Hitler's armies and the rhythm of their marching has beat out revenge, revenge!

When France humiliated Germany some two decades ago a certain small railroad car was the setting. When Germany in turn humiliated France she arranged that France should sign her terms in that same railroad car. Some men said "Ah, revenge is sweet" but the earth gives a lie to what they said. Revenge is sweet only as the poison of hell is sweet, it blights the world with the blood of young men and the bloated bodies of starving children. The tragic ruin of revenge reaches back to the beginning of history, and revenge today is but a prelude for conflict and ruin tomorrow.

What a blessed thing it was when Madame Chiang Kai-shek visited our country last year. How she turned the rising tide of hatred and bitterness in our land. To my mind one of the most significant things to come from the Conference in Cairo was Generalissimo Chiang Kai-shek's statement to President Roosevelt and Winston Churchill concerning the future of Asia. He said in effect that the world of tomorrow must be built upon the foundations of forgiveness and mercy. He insisted that the common people of Japan should be dealt with not in the spirit of retaliation and oppression but rather in a spirit of brotherliness and mercy. Except this be done, he insisted, the world to come would lead to conflict even more disastrous than the present.

Let us not forget the lessons of history concerning the folly of revenge and the lessons of the Scriptures concerning the everlasting necessity of forgiveness.

And let us remember, too, the world's necessity for the good Samaritan, for the whole world today is a highroad to Jericho and mankind is crying out for mercy.

One of Ivan Dmitri's remarkable photographs of this war is taken in a

ruined Italian town. A mother has returned to the site of her home. It is in ruins. She sits with her back propped against a small bit of bullet pocked wall yet standing near the fireplace. A nursing babe is in her arms, an older daughter crouches at her side. They are hungry, their clothes are in tatters and more, they are caught in the grip of fear. They represent the suffering innocent of this war, human sacrifices on the altar of Mars. You can multiply that mother and her children by the tens of thousands. You can multiply the ruins of that home by the tens of thousands. All over the world people, the suffering innocent, are crying out for mercy. It is a cry which calls us to give as we have never given before. To give of our wheat and steel, and beyond that to give of our understanding, forgiveness and mercy; that when the war is done ruined homes may be rebuilt; desolate farms re-equipped; destroyed factories and cities re-established; that once again little children may play in safety and gladness about their home. and be called by their mother for bread and milk, that once again a man may leave his home in the morning for toil. toil which brings blessing to the earth, and return at eventide to find his wife and children safe and welcoming him in gladness; that once again the blessings of peace which all men cherish shall become the property of the people of the earth. To pay the price of mercy shall exact from us sacrifice such as heretofore we have been willing to give only for war but if we refuse a far higher price shall be exacted of

"... which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it?"

In the recent film "Madam Curie" there is a scene which takes place after Madam Curie and her husband have labored for months striving to isolate radium. After the 487th experiment Pierre gives up in despair, strides across the floor of the shed which was their laboratory, and cries out vehemently, "It can't be done, it can't be done! Maybe in a hundred years it can be done but never in our lifetime." But as he turns to pace back he meets the resolute face of his wife who says, "If it takes a hundred years it will be a pity, but I dare not do less than work for it so long as I have life."

The vision of a new and better world is before us. It may take a hundred years. 'Twill be a pity if it does, but whether or no we dare not do less than work for it so long as we have life.

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Biographical Sermon for November

Robert Gilmour LeTourneau, "America's Number One Layman" by Thomas H. Warner

Not slothful in business; fervent in spirit; serving the Lord.—Romans 12:11.

EN and Missions Sunday occurs this month. A unique layman, Robert Gilmour LeTourneau, points the way for other laymen. He has been called "America's number one layman." On an average he preaches nine or ten sermons a week, to 10,000 people and will leave his business conferences at any time to pray with an enquirer.

LeTourneau was born November 30, 1888. He was number four in a family of eight.

LeTourneau has solved his problems by the exercise of faith. Ripley includes him in "Believe It or Not." LeTourneau said: "My philosophy is very simple, Mr. Ripley. There are two things that I like to do. One is to design machinery, turn on the power and see it work. The other is to design machinery, tell people about the power of the gospel and see it work in their lives."

He says it was in direct answer to prayer that the idea came to him for a control unit for one of his giant machines. He planned to work on it one night and then remembered that he had promised to go to a young people's prayer meeting. He went because he said his conscience would not let him stay away.

TOWARD BETTER SPEECH

A Free Forum for the Discussion of Slips of Speech or Manner

More Proper Names

Bewer is a German name, therefore BAY-ver.

Soares is called SWAH-rez.

Wieman is WYE-man.

Thomas Mann encourages the English pronunciation of both names—first name with short "o," and last name like "man."

New York: I wonder about Przywara (in this column recently). Is it not chi-WARA—chi as in Chicago? Comment: Almost. The authorities show: sher-VAH-rah.

From Readers' Contributions

Pennsylvania: Let us not say of any man, "HAVING COMPLETED HIS EDUCATION at ______ seminary, the Rev. Frank Johnson entered the pastorate. . . ." It is barely possible that it is not yet complete!

Another Pennsylvanian: I particularly commend your comments (September, 1944) on "Final Consonants." Did you ever listen closely to a congregation singing the Gloria Patri—Holy Ghost is Holy Go and sometimes Holy Goat but never can I hear Holy Ghost.

Still Another: Add Pulpit Mannerisms: The acrobatic gestures which some ministers employ to get the congregation to stand for the singing of hymns. The minister is not a song leader or a teacher of calisthenics. Comment: It is not difficult to teach a congregation to rise at a given point during the organist's introduction of the hymn (when an entire stanza is played). A congregation may rise with the choir if the choir is visible, or, as the organist plays through the hymn and reaches the beginning of the last verse (line). For example:

When I survey the wondrous cross on which the Prince of Glory died, My richest gain I count but loss, AND pour contempt on all my pride.

Soft Sinning: A minister's travel letter recently printed in a religious weekly described a service which he attended in New York: "At the close of his sermon (the minister) described the sort of brotherly world that he desired, and ended with a fervent 'Even so, come, Lord Jesus!' Then the choir began to sin softly. . . ." Comment: A very considerate choir. The sins of some choirs are not sung at all softly.

Contributions for possible use in this column should be sent to

AUBREY N. BROWN, 3213 Brook Road Richmond 22, Virginia. He continues: "I got back home at 10 o'clock. The device seemed hopeless. Then I remembered to pray. 'Lord, help me fix this thing up,' I begged. In ten minutes God showed me what to do."

In three years after the depression came LeTourneau's business went on the rocks. He owed hundreds of thousands of dollars, and was not able to meet his pay roll. He said: "I owed a \$5000 missionary pledge. I asked God, 'How can I pay my pledge when I can't meet the payroll?" 'Pay it and trust me,' he said. So I saved the Lord's part out first, and believe it or not, within a few weeks the pay roll was coming through on time."

LeTourneau made \$15,000,000 in less than ten years. He said: "God runs my business. He and two thousand good workmen and I have earned the fifteen million. But it all belongs to him, and he lends me enough to get along on."

He holds that religion begins in the factory. So along with machine shop gospel meetings, he sees that wages are as high as any paid in the industry. There are sick benefits, vacations and other privileges.

In one of the company's annual reports the president urged the stockholders to live the Christian life. He told a meeting in Chicago that God is the chairman of his board, and majority stockholder in the company.

He has set up the LeTourneau Foundation to administer his philanthropic and evangelistic work. He has assigned 67.5 per cent of the 450,000 shares of the company to the Foundation. They are worth more than \$12,000,000. It brings in \$350,000 to \$400,000 yearly. He also turns over for religious work about ninety per cent of his income.

LeTourneau mixes his business and his religion. On a Saturday he will be extremely busy running his vast Peoria plant. That evening he will preach at a mission service in Cleveland. On Sunday he will give a number of talks in New England, and early Monday morning he will be in Georgia, either in the factory, or in the flying school which he founded.

LeTourneau, his secretary, and pilots always get down on their knees for prayer before they start on a flight. They take off in all sorts of weather, navigating the course as they go. They rarely fly on the beam. If a crash and death should come, he says, it is all right. He believes he is doing the best he can to carry out God's will, and therefore he will trust him completely. He has a fleet of airplanes, and flies 200,000 miles a year.

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Above: The Rev. J. E. Stomberger in the pulpit, and Miss Mary Baumlisberger, organist, at the console of the Series "700" Orgatron.

Left: Exterior view of Christ Lutheran Church, Jeffersontown, Kentucky.

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True or False

Questions to Help Your Financial Canvass

By Robert B. Pattison

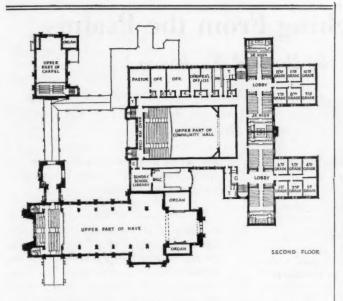
- 1 The church seeks the purse, not the person?
- 2 There is no need for the "Every-Member Canvass" when every member is devoted to Christ?
- 3 Better than counting church members is to have church members that count?
- 4 This money is all mine; so why should I give any of it to God?
- 5 It is easier to fulfill my pledge regularly than occasionally?
- 6 A revival of religion does not mean a revival in church finances?
- 7 Your offering is not a vital part of your worship?
- 8 Those who contribute willingly are those who attend best?
- 9 I will give, but there need be no sacrifice in it?
- 10 Two minus two=three?
- 11 Two plus two=0?
- 12 My heart belongs to God, but my money does not?
- 13 My small gift with love for Christ is better than another's large gift without it?
- 14 My tithe (one-tenth) given to God brings me more than the one-tenth from God?

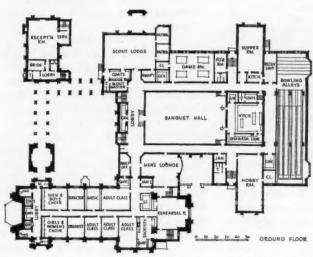
(Answers on page 33)

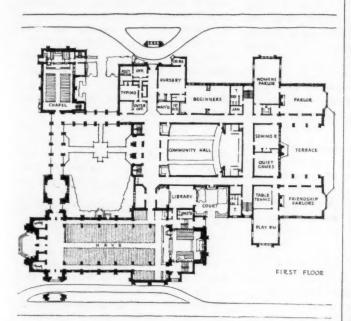
ASBURY-FIRST CHURCH

The cover picture this month shows the exterior, from the architect's drawing, of the proposed new Asbury-First Methodist Church, Rochester, New York. This is one of the most pretentious edifices being projected by Protestantism for the postwar period. The estimated cost is \$800,000. The minister of the church is Weldon Crossland.

The plans of the three floors are shown on the opposite page. In last month's issue we carried designs on several smaller and medium sized churches. We shall continue to publish church plans each month. If your proposed church presents some unique features or regular features unusually well done we would like to receive your literature with designs.







ASBURY-FIRST METHODIST CHURCH, Rochester, New York Wenner & Fink, architects. Elbert M. Conover, consultant. For front view see cover of this issue.



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Preaching From the Psalms

by Donald B. Howard

The publication, in our May issue, of two sermon outlines from Psalms was so well received that we are using two additional ones by Mr. Howard.

WHO ARE YOU?

Psalm 8

How excellent in all the earth, Lord, our Lord, is Thy Name! Thou hast Thy glory far advanced Above the starry frame.

When I look up unto the heavens, Which Thine own fingers framed, Unto the moon and to the stars, Which were by Thee ordained,

Then say I, What is man, that he Remembered is by Thee? Or what the son of man, that Thou So kind to him shouldst be?

For him a little lower than Thine angels hast Thou made; With glory and with dignity Thou crowned hast his head.

How excellent in all the earth,
Lord, our Lord, is Thy Name!
Thou hast Thy glory far advanced
Above the starry frame.
From "The Scottish
Metrical Psalter."

Objectives: To expound Psalm 8, To teach the worth of personality. Scriptures: Genesis 1 (especially verse 26) and I John 3 (v.2).

Exposition: This temple hymn of adoration was likely sung like a recitative to a traditional melody, possibly a march of the Gath guards or/and to the accompaniment of a Gittite stringed instrument, the joyous

Chorus (verses 1, 9)

The refrain ascribes glory and splendor to Jahveh, God's unspeakable Name, the excellent of his wondrous creations.

Strophe I (verses 1c-2)

And is his creation splendid! Just see how he has covered the skies with his majesty; they sing praises of his glory. From infant mouths he has poured his supreme authority and victorious might.

Strophe II (3-5)

When the psalmist sees the marvelous firmament, he exclaims, "What is man that thou shouldst look after him with loving eyes wide open, or have interest in and fellowship with him?" God keeps his eye on man and cares for him. Indeed he has made him but little less luminous than Elohim (the northern kingdom's word for "God") and heaps on him importance and respect (many and massive worths, plenteous magnificence).

Strophe III (6-8)

An indication of humanity's kinship to divinity is his control over God's handicraft, other living things on earth. He makes man ruling master of all the animals which accommodate his husbandry and the wild ones which range the open spaces, the twitterers (or, whistlers) in the air, and the wildlings of the seas.

Illustrations

Over Harvard's hall devoted to philosophy and psychology was the \$64 question of the ages: "What is man, that Thou art mindful of him?" Much more than the "flower in the crannied wall" the purpose of the universe is locked in humanity: "What know we greater than the human soul?" was Tennyson's insight. Only the Son of God could inspire the answer, to which Synesius gave this expression in 410 A.D.: "a thing of price is man for whom Christ died."

Those who challenge the thesis of this psalm are not always as honest as the Indian who addressed Rev. E. Stanley Jones: "I am not only against your Christianity, but I am opposed to all religions. It is however men like you who are my chief difficulty."

Rev. Harry Emerson Fosdick states the premise which this psalmist adumbrated: "God and his universe are pledged to the satisfaction of personality's inherent promise."

No matter what the problem, the solution rests in a man: Johns like Wyclif and Oldcastle or Wesley and Howard, Martins like Luther or Rinkart, a Florence like Nightingale or Crittenden.

A Brighton (England) rector in 1834 was sponsoring a bazaar to raise a college, St. Mary's hall. All in his family were helping the effort except his invalid sister. In her room she was despondent over her uselessness. But on the day of the event she felt that she did count with our maker and wrote lines beginning, "Just as I am without one plea" (John 6:37b). Mrs. H. V. Elliott, her brother's wife, stepped into her room during the afternoon and reading the stanzas asked a copy. So

did this "useless" person put millions into Christ's "college."

"The cleavage in America is not one which puts one political party on one side and the opposing party on the other. At bottom it is an issue which divides those who believe in man, in the ability of man throughout the earth to work together and build a peace together, from those who do not believe in man or his future."-Dr. Archibald MacLeish, Librarian of Congress, February 27, 1944.

A SONG OF SEVEN THUNDERS Psalm 29

"Gloria in Excelsis"

Give to the Lord, O family of heav'n, Ascribe to God a glory full of strength;

Hear Yahwe sound aloft a splendid sev'n,

Enjoy the Mighty's zigzag signals' length!

O God on high, emit Thy brightling shafts

So we shall know the peace Thy glory wafts.

Tempestas

Hark! Distant rumbles roll upon the sea .

They near with pow'r . . . God's thunder breaks in awe . . .

His claps rive cedars; Lebanon sways free

The Lord hews holts and hurls His

flames by law . . . His peals move south; they twirl the Kadesh sands .

God's thunder writhes the hinds and peels tree bands.

"Pax in Terris"

To seven peals give echo, "Glory!" Praise,

O Yahwe's servants at His Temple home!

The Majesty of Flood repeats His lays: Feel gracious pow'r and happiness that come!

O God on high, we heed Thy brightling

shafts, We thank Thee for the peace Thy glory wafts.

By Donald B. Howard in Burlington, Vermont, Daily News.

Objectives: To expound Psalm 29, To expound "glory,"

To remove fear of lightning, and To witness God's hand in thunder.

Exposition: After 200 B. C. the priests used this psalm with Pentecost (Lev.

26:16). We connect Psalm 29:7.8 and Acts 2:3.2.

"Kabod" (glory, weight, honor) is the burden of our psalm. The Old Testament has other words translated "glory" which emphasize adornment, beauty, purity, preciousness, and majesty. The New Testament words stress praise (Luke 2:9, John 1:14) or fame (I Peter 2:20). Our English word is derived from the last reference, (Turn to page 34)

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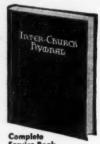
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Outside Chapel Appeals to Students

by 9. N. Hollingsworth

A LTHOUGH it means foregoing a few extra winks of sleep, over 100 students at the North Quincy High School, both boys and girls arrive at the Atlantic Methodist Church every Thursday morning before 8 o'clock to participate in religious services organized especially for them.

These chapel services are independent of the school system and purely a church program. Massachusetts laws make it practically impossible for religious training in the public schools (as distinguished from parochial schools) save for simple and undiscussed Bible reading and the Lord's Prayer, in classrooms. And this is optional with the school authorities in many cases.

Proximity of the Atlantic Methodist Church to a school where approximately 2000 pupils in grades seven to twelve attend, makes the location excellent for this weekly program, especially as the church lot adjoins the school grounds.

School books and hymnals are stacked together during this Protestant, but undenominational service, the pupils, at 8:20, a few minutes before school begins, picking up their books to leave for the brick high school next door.

The services are not part of the religious education classes authorized last year by the school board, but originated as a daily before-school chapel by the pastor of the Atlantic Church, John K. Montgomery, during last Easter week. So well did the young people like the services that they requested him to continue them indefinitely. So the Atlantic Church sponsors the services, but the approval of all pastors of Protestant churches in the territory served by the school has been given, and all but one promised to participate in the services. These are the Atlantic Memorial, Congregational, Squantum Congregational, Wollaston Congregational, Union Congregational, First Baptist, St. Chrysostom's Episcopal, Wollaston Methodist and the Nazarene, beside the Atlantic Meth-

Prompted by this example another group of churches in Quincy are to hold, during the coming school year, like services in the Bethany Congregational Church, which is opposite an-

other Quincy city high school. In this cooperating group are represented the Unitarian, Presbyterian, Evangelical and several Congregational churches, with one Methodist church.

Students participate in the brief service as ushers and in the choir. Eight minutes is allotted to a short devotional address by a pastor. "Making every sentence count in those minutes is one of the biggest challenges I have," says one pastor. The service is purely voluntary. No pupil is obliged to attend. The program consists of the hymn singing, the Lord's Prayer, reading of the Scriptures, a short talk by a pastor, closing prayer, a hymn and benediction. Two pastors participate-one presiding and leading the worship, the other reading from the Scriptures and giving a short address. A high school girl plays the organ for the singing.

To bring youth more into leadership, a pastor and a young person from his church have been made responsible for the service, while a committee of youth will be organized to help promote and carry on the program. This will be formed into a chapel council of students and pastors from each church which cooperates, with students taking the places of the pastors who have been presiding.

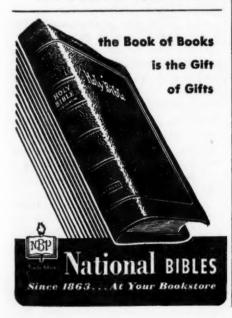
The reaction from youth to the services has been extremely favorable, their deportment fine, reverent and responsive. Mr. Montgomery and his associates feel that the services can make a real contribution to the spiritual growth of the young people. Invaluable aid to him in planning such a program for young people have been his own three children, one a naval aviation cadet stationed, at this writing, in Maine, a second lad who is a high school sophomore, and a younger child.



True or False

(See questions on page 28)

- False. "I seek not yours, but you" (2 Corinthians 12:14).
- 2 True. "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus Christ." Collossians 3:17).
- 3 True. "Too many-by the few will I save you" (Judges 7:2-7).
- 4 False. "We brought nothing into the world; neither can we carry anything out" (1 Timothy 6:7).
- True. "Concerning the collection-Upon the first day of the week, let each of you lay by him in store-" (1 Corinthians 16:1,2).
- 6 False. "Did that which was right. -minded to restore the house of the Lord-The people rejoiced and brought-much money" (2 Chronicles 24:2, 4, 10, 11.
- 7 False. "Enter into his gates with a thankoffering" (Psalm 100:4).
- 8 True. "Where thy treasure is, there will thy heart be also." (Matthew 6:21).
- False. "Neither will I offer unto Jehovah that which cost me nothing" (2 Samuel 24:24).
- 10 True. "Whosoever would lose his life for my sake and the gospel's shall save it" (Mark 8:35).
- True. "Whosoever would save his life shall lose it" (Mark 8:35).
- 12 False. "Every man and woman, whose heart made them willing, brought a free-will offering unto Jehovah" (Exodus 35:29).
- 13 True. "Cast in much-Cast in two mites, more than they all" (Mark 12:41-44).
- 14 True. "Bring ye the whole tithe-I will pour you out a blessing, not room to receive it" (Malachi 3:10).



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Where Church Meetings May Be Held

by Arthur L. H. Street

THE validity of proceedings at a congregational meeting may turn upon the question whether it was held at a proper place, although a majority of the congregation may have attended. In short, where two meetings are held—one by a majority at an improper place and one by a minority at the proper place—the latter's proceedings may prove controlling.

The Kansas City Court of Appeals was lately called upon to settle a factional row in a religious organization that itself constituted a separation from the Latter Day Saints. One question presented to the court and mentioned below involved legal principles broadly applicable to all churches.

An Assembly split over the supposed divine origin of messages claimed to have been transmitted by St. John the Baptist to an "Apostle" of the church. A meeting was adjourned to reconvene at the same place. The majority faction, convening at a different place, when they found the minority faction were proceeding in the building to which the meeting had been adjourned, purported to remove certain officers of

the church. Holding that the proceedings held at this "rump" meeting were void, the Court of Appeals said, in part:

"Plaintiffs"-representing the majority faction-"contend that they represent a majority of the membership of the church. Probably they do represent a majority, at least of those present in the General Assembly on June 7"-the earlier meeting .- "Nothing occurred to prevent any member of the plaintiff faction from joining or remaining in the meeting of June 3. Since that meeting was duly constituted it cannot be deprived of the right to transact the business for which it was called merely because a part of the membership capriciously withdrew therefrom. * * * Plaintiffs will not be permitted to assume exclusive control of the church property on the assumption without proof thereof, that they were unlawfully excluded therefrom. * * * Even a majority of the church cannot speak for it unless they act at a time and place and in a manner in harmony with church rules, customs and practice." (Stone v. Bogue, 181 S. W. 2d, 187.)

Preaching From the Psalm

(From page 31)

"kleos" (what makes a person heard, i.e. renown). Applied to God the psalmists refer to his weight or importance, which entitle him to be heard with praise. From praise for his distinctions it is a step to luster, splendor, or greatness. All these attributes which evoke man's adoration are conveyed in our word "glory." What a theme!

"Gloria in Excelsis" (verses 1-2)

When this psalmist heard thunder it reminded him that God is to be heard: God of the earth, the sky, the sea, When lightnings flash and stormwinds

blow, There is Thy power, Thy law is there.

-Samuel Longfellow.

Tempestas

The inspiration of this psalm was a storm which was cloud-hatched over the Mediterranean, northwest of the devout man's home—the Temple possibly. Meteorologists know that inland lightning storms also can be calmbrooded in summer. But the psalmist had not read of Franklin's kite, and

to most of his fellows the thunderstorm was a dreaded whimsy of destruction most inglorious.

(Verse 3) . . . Do you hear? The "gob" (a dull sounding word which means "sound"; here, a thunderbolt) of Jahveh is on the great Sea!

(4a) A second clap, nearer!

(4b) That was a close one! The storm breaks loose in Palestine.

(5-6) The fourth clap bends the massive Lebanon cedars.

(Verse 7: short, snappy onomatopoeic verse in Hebrew.) Another shaft sets them afire.

(8) As the storm edges south he sees it whirl the desert sands.

(9ab) The storm abates in Palestine, but in the Edom mountains it terrifies deer as it peels the very bark off the trees.

As if quoting the "Shorter Catechism" ("the chief end of man is to glorify God and enjoy Him forever") the psalmist exults (verse 9c).

"PAX IN TERRIS" (10-11)

As God let down torrents (Luther's version) at the great storm (Genesis 7) so is he Master of his creation and

gives his people power and peace (Genesis 8-9).

Incidents

"Among my earliest remembrances of my father are times when he held me in his arms and told me of the lightnings and the thunder. We had them in Kansas too. He took the fear of them out of me and planted an eager appreciation of the beauty and majesty of their flash and roar"—Merton S. Rice in Methodist Church School Journal.

When his nurse suddenly remembered having left little Walter to sun on the grass, she rushed through the thunderstorm to bring the Scott heir into his home. Sopped but blissful, the baby was greeting each bolt with "Bonny!"

The old Cornish preacher, Billy Bray, was sitting at the bedside of a brother who had been "afraid to confess joyously his faith in Christ." Now he turned to Bray, "Oh Mr. Bray, I am so happy that if I had the power I would shout, 'Glory'!"

"Ah," said Billy, "what a pity thee didn't shout 'Glory!' when thee hadst the power."

-Rev. Bruce S. Wright, God the Greatest Poet and Man His Greatest Poem (Abingdon-Cokesbury, 1928).

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THE SERMON SCRAPBOOK

BY PAUL F. BOLLER

HRISTMAS is no longer confined to one day-the 25th of December. It begins weeks before and extends weeks beyond. The period before Christmas day may be a strenuous time of shopping and many other activities. There is always the danger that its real significance may be crowded out of our thinking and living. It is well for us to pause and consider the real meaning of this holy day. This is nowhere better expressed than in the carols we sing at this time of the year.

First, the carols tell us that Christmas is a celebration of the birthday of Jesus.

God rest ye, all good people Let nothing you dismay; The God of all good Christians Was born on Christmas Day.

It was on Christmas Day over four hundred years ago. The monks at Erfurt monastery were assembled to sing Advent hymns. One of their number-Martin Luther-was missing. He sat alone in his cell, reading the story of the Bethlehem shepherds. Later he wrote a cradle hymn about the Christ child who was born:

Away in a manger, no crib for his bed.

The little Lord Jesus laid down his sweet head;

The stars in the heaven looked down

where he lay, The little Lord Jesus asleep on the hay

Yes, we seem to need to be reminded of that fact-Christmas is the birthday of Jesus. Let us observe it primarily as such.

Again, Christmas is a time of Christlike generosity, directed especially toward the needy. This means more than an exchange of gifts between friends.

If we substitute the word "Christmas" for "Holy Supper" in one of cur American poems, we get this result:

The Christmas is kept indeed In whatso we share with another's

need. Not what we give but what we share, For the gift without the giver is bare.

Who gives of himself with his alms feeds three,

Himself, his hungering neighbor and me.

Moreover, the birthday of Jesus is truly observed when Christ is born in our hearts and we know him from a

personal experience. How well is this said in the hymn, "O Little Town of Bethlehem":

O holy child of Bethlehem, Descend to us, we pray; Cast out our sin, and enter in, Be born in us today. We hear the Christmas angels, The great, glad tidings tell; O come to us, abide with us, Our Lord Emmanuel.

One more thing-Christmas involves a world-wide fellowship of all Christians. It reminds us of the supranational character of our Christian faith. We know that on Christmas day the carols will be sung in every land the world over.

The God of Jesus is not the God of any one land or group of nations. He is the God of all who love and serve him regardless of nationality. We have a fellowship with Christians of every land, including even enemy na-

In Christ there is no east or west In Him no south or north; But one great fellowship of love Throughout the whole wide earth.

On that first Christmas night, the angels sang to the shepherds: "Peace on earth to men of goodwill." And we sing with hope in our hearts:

It came upon the mid-night clear, That glorious song of old, From angels bending near the earth To touch their harps of gold: "Peace on the earth, goodwill to men,"

From heaven's all gracious king; The world in solemn stillness lay, To hear the angels sing.

WHAT "CHRIST IS BORN" MEANS Albert Buckner Coe

1. "Christ is born" means that there is a God of love. What kind of love? The love that is opposed to hate, opposed to greed, opposed to lust. It is the love that never leaves us or forsakes us. It does not promise that we shall have no pain. It does promise that God will stand by us even in our pain. When I think of the mother of Jesus standing by the cross on which her son is dying, I have a suggestion of God's love as he stands by us.

2. "Christ is born" means that all men are brothers. The idea of the inferior race is out. Upton Close wrote fifteen years ago in his book, The Revolt of Asia, that one of the anticipated causes of war in the Far East was the feeling of superiority on the

part of the white man over men of other colors. We are seeing now that if we are to have world peace we must believe in the brotherhood of all men and act in that belief.

3. "Christ is born" means that the kingdom of heaven will come. We are now thinking of the world as "one world." One of our statesmen has wisely said: "Those who write the peace must think of the whole world. There can be no privileged people. We ourselves are no more a master race than the Nazis. We must use our power at the peace table to build an economic peace that is just, charitable and enduring." This is one of the signs pointing to the coming of the kingdom. From The Twentienth Century Quarterly; The Twentieth Century Press.

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THE WAYSIDE PULPIT

Guard the quality of your leisure.

Forward! Not just round and round.

Work cheerfully and you will work well.

Attitudes, not circumstances, make life happy or miserable.

THE EMIGRANTS

Christmas Star, Draw near to earth again, And let down your gangway of light Until we have all been evacuated. These smoky walls we are leaving, These gutted shells of buildings Tower like extinct volcanoes Of some dead world. "Peace on earth!" which earth? Peace on you, clean Star, Image of His kingdom, Swinging over His head That night in Bethlehem. Refugees from sin, Let us begin the steep ascent Up the narrow pathway of light, Out of the old man into the new. Wait for us, Christmas Star, Until we set foot on your sands, Until we sweep over you With the bright invasion of morning. -Edith Lovejoy Pierce in The Christian Century.

THE JOY OF CHRISTMAS Walter J. Houge

The joy of Christmas began with the angel song, "Glory to God in the highest, and on earth, peace, goodwill to men"

Every joyous and beautiful life, Every gracious and kindly deed, Every radiant and spiritualized face, Every gift of love and remembrance add to the sum total of the Christmas spirit.

W. H. Sheldon

Happiness is essentially a state of going somewhere whole-heartedly.

Henry Drummond

The contribution of Christianity to (Turn to page 48)

"I seek the truth ..."

This looks to be an orderly group of young people....
It's a revolution. Each of these youths is a destroyer.
Behind their quiet faces surges a mighty threat to the hypocrisy and false values choking the world today, a desperate resolve to crush evil at its source. Listen to their discussions. Breathe the clean, pure air of revitalizing goodness. "I seek the truth, by which no man was ever injured."

The literature and training materials which spark young people's meetings like this one are prepared with wisdom and understanding. The local church dictates the form and matter for this Christian propaganda; the official church publishing house follows its wishes faithfully. Ally yourself with this purveyor of truth—the ordained publishing house of your church—and strengthen the crusade of truth.







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EACH IN HIS OWN WAY

Every minister who considers it important to save the democratic process, the basic freedoms and the spiritual ideals of America as a climate in which Christianity can best develop, must help sound the alarm against pagan stateism-in his

Every minister who believes that above politi-Every minister who believes that above politi-cal partitisanship and personalities there are spir-itual principles at stake in trends which have been developing in America, has a responsibility to be counted on behalf of these spiritual ideals —in his own way.

Every minister who understands the priority of basic freedom over promised security, who knows the experience of Rome under Diocletian or Egypt 600 years earlier, recognizes their tragedies in the making here now and has a responsibility to help prevent them in America—in his own way.

Every minister who knows that the righting of great wrongs requires "blood, sweat and tears" will not be afraid to challenge his followers to hard and courageous action in righting our trends-in his own way.

trends—in his own way.

Every minister who believes that the basic freedoms—free speech, free pulpit, free assembly, free enterprise and free press are interdependent and vital will make his influence count on their behalf—in his own way.

Spiritual Mobilization does not undertake to tell ministers HOW to do this job. Pastors of small churches, large churches, different denominations and different areas will naturally follow varied techniques. We just consider the issue vitally important and we know ministers are apt to stand mute instead of being counted in these matters.

Any clergyman desiring to have his name on our mailing list for bulletins, etc., without cost or obligation, use the tear-off below or write—

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Hot and Cold Christians

An Object Sermon for Children by John Edwin Price*

Object: Thermometer. Text: Revelation 3:15-16

TERE is a thermometer. Everyone I knows that with a thermometer you can tell whether a thing is cold or hot. How many here like hot chocolate? How many like cold chocolate milk? How many like lukewarm chocolate or a lukewarm chocolate milk shake?

No one?

Well, the Bible tells us that God doesn't like lukewarm Christians any more than you like lukewarm chocolate or a lukewarm chocolate milk shake.

Here is what the Bible says in Revelation 3:15-16: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Many people are what we call passably good. You know in school 65% or 75% is a passing grade. But being a passably good Christian is not good enough. Jesus Christ says, "Be ye perfect." That is, be 100% for me and

You have heard of 100% Americans. A 100% American says, "My country, may she always be right, but right or wrong my country!" By that they mean that they will stick by America even when she is not entirely in the right, stick by her and help to make her right.

With Christ we don't have to say, "My Christ. May he always be right, but right or wrong, my Christ." Christ, the Son of God is always right. If our lives do not measure up 100% for Christ it isn't his ideals or principles that are wrong. We are wrong.

Sometimes we can be wrong just because we are lukewarm toward him. In Matthew 12:30 Christ says, "Those who are not all for me are against

You have known boys and girls who may not say with their mouths but who say by their lives, by what they do and don't do: "O Christ is all right, his church is all right, I'm just not very much for them."

Christ says that those who are not all for him are really against him. That is, by failing to show enthusiastic

*Minister, Methodist Church, Hartwick, New

interest in him and his church they encourage those who are against him and his church. And what is more, when we are lukewarm toward Christ we discourage those who want to be 100% for him.

Christ's teachings as found in our Bibles are the thermometer by which we can tell if we are merely lukewarm.

Some will say, "I may be lukewarm to Christ and his church, but see, I am getting along. I have made money. I have need of nothing."

What does God say about this in his guide book for daily living? In the same chapter in which we find our text, verses 17-19, he says, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor, and blind and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and annoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

And so, boys and girls, no matter what others do or fail to do, you do the wise thing.

Don't be content to be merely lukewarm for Christ. If you do he won't like your lukewarm Christianity any more than you like a lukewarm hotchocolate.

Be a 100% Christian.

Be all out for Christ or you may someday find yourself all-in with the

If you are all out for Christ, then when you someday meet God face to face, as you sometime surely will, he won't have to say to you:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

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Church Building

The Church Architecture of Protestantism by Andrew Landale Drum-Charles Scribner's Sons. 342 mond.

\$6.50.

This is both a review and a warning. It is a review of the best volume on church architecture and protestant traditions and worship that we have It is a warning that copies will seen. probably not be available to those who will want them. The author is a Scotsman who lectured some years ago at the Chicago Theological Seminary. The book was issued in 1934 by T. & T. Clark of Edinburgh and a small edition imported to this country Charles Scribner's Sons. But a But a few copies are left of that edition. The reviewer does not know whether further printings are anticipated.

We insist that it is the best book we have read because it combines both information of Protestant worship and historic architecture. The author is not trying to sell a particular type of architecture but, rather, to trace developments and reveal the tendencies in church building. Full page illustra-tions may be counted by the dozens. Some of these are of historic buildings, many modern American churches, however, have a large place in these illustrations. They are interpreted with very keen insight into the Ameri-

can tradition.

With our present tendency to revert to the Gothic and the installation of high altars this book with an historic perspective should provide a moderating influence. It could serve a good purpose today. It is the sort of thing that every member of a church building committee should be induced to read before he sanctions, without reservation, some of the ideas of modern architects.

To this might be added, that the book represents the best in Scottish pre-war printing. The thick soft paper, with the smooth inserted sheets for halftones present a beautiful book worth a permanent place in any church

library.

W. H. L.

Worship

The Genius of Public Worship by Charles H. Heimsath. Charles Scribner's Sons. 204 pages. \$2.50. The Way of Worship by Scott Fran-

cis Brenner. The Macmillan Company. 200 pages. \$2.00.

Two outstanding books on Christian worship have come to our desk but a few days apart. The titles indicate a similarity of purpose in their production yet one can read both books and find very little duplication. The intents of the authors, their background of research, and the finished

products are quite distinct.

Dr. Heimsath who is the author of The Genius of Public Worship is a Baptist clergyman who is known by his articles on the subject. He has evidently sought to give a book which will trace for the reader the tendencies in Protestant worship of today. He gives a bird's eye view, not stopping very long at any point or going very much into detail. He has little to say about origins and practically nothing about the mechanics of worship. The minister who is worrying about the transformation of his church into a house of worship will find little to aid him here. But he will get the picture of the whole church at worship. Nor will be receive any wisdom on the proper vestments for worship.

We suspect that some of the denominations of the Christian church will feel that so little space is given to their history that it is very unsatisfactory. Lutheranism gets eight pages, Presbyterianism, five, the Episcopal tradition, six, etc. But they can comfort themselves that the great types of architecture get even less space.

The volume by Dr. Heimsath furnishes light refreshment while the second book, The Way of Worship, gives very substantial meat. A glance at the bibliography reveals an author not content to use the many books on worship prepared during the past generation but insisting on going to the source books of the Christian era. The inquiring minister will find questions

answered in this book.

Dr. Brenner believes in the recovery of historical worship. Those of us who still follow the free church tradition do not take everything he says too seriously but we see here a master of his subject building up the picture of worship with plenty of source material. But this book, good as it is, has an oc-casional blind spot. It has a splendid chapter in the sacraments which is given almost entirely to discussing the Lord's Supper. Baptism which is certainly important in worship and history has but a few scattered references throughout the volume.

Dr. Brenner is carrying a torch for reform in ministerial vestments. He believes that the use of the Geneva gown is as much out of place in the chancel as the cut-away coat. His proposal is simple. First there shall be no compulsion in the matter of vestments. Second, he asks that churches agree that where vestments are used the basic garment shall be white. To this simple surplice he feels that each

branch of the church may add vest-ments which represent their particular traditions. It is an idea. We should add that the author of this

book is the minister of St. Paul's Memorial Reformed Church, Reading, Pennsylvania, and a member of the Liturgical Commission of the Reformed and Evangelical Churches.

W. H. L.

Worship Services for the Church Year by P. Henry Lotz and Grace Chapin Auten. The Bethany Press.

256 pages. \$2.00.

This is a source book for worship material which tries to do two things. First, it is an effort to establish a church year beginning with January. Many of the special seasons of the year included though the reader quickly see that its background is that of non-conformity rather than liturgy.

The book divides the year into the following periods: 1, Christian Commurottowing periods: I, Christian Community Period (January-February); 2, Christian Cultivation and Ingathering Period (March-April); 3, Christian Family Period (May-June); 4, Christian Leisure and Recreation Period (July-August); 5, Christian Education Period (Cartenber Certain); Christian Period (September-October); Christian Good Will and World Peace Period (November-December).

A worship program for each Sunday within the frame-work is given. Special days have special treatment. But there is a splendid variety of source material including addresses for the various Sundays. The material is par-ticularly directed at youth meetings and may find its greatest value in such gatherings. But many preachers find that there are ideas to help them with their worship programs and give them ideas for the various seasons of the year.

The work has been well done and the book will be a valuable and usable asset to the library of any minister.

W. H. L.

Flower Arrangement In the Church by Katherine M. McClinton. Morehouse-Gorham Company. 105 pages. \$1.50.

This is a useful book not alone to those who place flowers in the church but to all who are interested in liturgical architecture. It belongs in any good bibliography on worship.

The author brings together the principles established through the years of Christian history and then applies them to church architecture of today. She writes with the background of historic church architecture and has nothing to say about arrangement in those churches with communion

(Turn to page 42)

Inspiring Books for the Pastor's Library

It All Happened Once Before

ROY L. SMITH

Dr. Smith's skill in bringing Biblical events to life for modern readers is here at its best. He presents the prophets of the Bible era simply and clearly as devout, practical men who sought to serve their people much as our leaders serve us today. Their problems were economic, social, political and national, just as are ours. He gives us the feeling of having lived through the period, and proves that the really great religious thinkers have always kept in close touch with life as it was lived by their contemporaries.

In Quest of a Kingdom

LESLIE D. WEATHERHEAD

There is both challenge and assurance in this candid and courageous appraisal of the need of today's world for Christ's message of the Kingdom as discerned in the parables. Here a great preacher makes an eloquent plea for the spiritual regeneration of men and nations which was the keynote of Christ's preaching, and without which there can be no lasting peace. "Dr. Weatherhead is always eloquent and stimulating."—Christian Century.

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A world traveler who has long interested himself in social, industrial, and international problems, Bishop Oxnam is uniquely qualified to speak of the revolutionary implications of Christianity. His new book, the substance of which was delivered this year as the Lyman Beecher Lectures at Yale, gears religion to the tempo of the new age. Revolutionary changes in our mode of life are imminent, according to Bishop Oxnam, but the Christian faith is adequate and can keep pace. Further, it is the preacher of the gospel who must point the way.

Other Books by Bishop Oxnam

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What is to become of the Christian faith? What is to become of Democracy? In this hour of crucifixion have we a right to hope for resurrection? Is there any answer save Christianity? Bishop Oxnam answers these questions definitely and convincingly, with a forceful reminder that Christianity has a world mission and must take it seriously.

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New Books

(From page 40) tables in front of the pulpit. The illustrations used all show altars.

The main contention of the book is

that flowers should aid in effective worship, rather than detract, and that the symbols of worship should always have preference in position in the church and chancel.

A schedule for flowers for the year-around program is presented while special chapters deal with Christmas, Easter and weddings. A closing chapter on church gardens is very sug-gestive. Many churches have spots which can, with some effort, be con-verted into gardens of beauty. We suggest that you consider the idea. W. H. L.

Theology

The Doctrine of the Trinity by Leonard Hodgson, Charles Scribner's Sons. 237 pages. \$2.50.

Here is a book that comes out of contemporary theological inquiry into the "dominant problem of religious thought—the problem of revelation." Christian theology must be on revelation. This book containing the Croall Lectures of 1943 is a scholarly state-ment of the historic position of the Church and in our time gives utterance to the too long obscure doctrine of the Trinity. The thesis of this book is a new edition of the position of forgotten Athanasius whose Quicunque vult gave form to the Church's doctrine of the Godhead. The appearance of this timely book, standing by itself, should become the outstanding exposition on the Trinity in this decade.

This Oxford scholar, in seven lectures places the doctrine of the Trinity right where it belongs, in the Biblical revelation. The doctrine is a revealed doc-trine, a product of the rational reflection of early Christians on the Divine acts and deeds of God in history. The Jesus' of critical scholarship, is the Son who did the will of the father through the spirit. The followers of this synoptic Christ reflected upon the relationship of the son to the father and they arrived at the position of claiming to be "sons by adoption" through the Spirit. Through the Spirit, they were related to the father with the son. So, they, with Christ, were "sons" through the Spirit. That which happened at Pentecost was a historical beautiful of the son. happening after which the followers of Christ "turned the world upside down" through the working of the spirit.

The trinity is personal. Each person is a "he" not an "it." The trinity is one. Both reason and revelation unite to insist that the unity of God is such as to unify the threefold life revealed in Christ. The doctrine of the trinity is a mystery. Reason is able to grasp a "mathematical unity" but faith alone is able to accept the "inner constitutive unity" of the Godhead. Even though the doctrine is a mystery it is not to be explained away philosophically as an irrational mys-

Of the three classical expositors of the doctrine, Augustine, Aquinas and Calvin, the latter's exposition of the

Biblical revelation does less violence to the doctrine. However, all three were confused by their limited knowledge as to what constituted unity.

The last lecture is practical. Oxford scholar becomes a man of ac-tion. By applying the doctrine of the Trinity to our own religious experience it will give character to the Christian way of worshipping and serving God, it will give the pattern for individual and social life and it will deepen our hope of immortality and will enable us to see God and man as creator and created.

The unique contribution this book has made to contemporary religious thinking is that it heralds the return to Biblical theology. Revelation, not reason, is the basis of Christian theolreason, is the basis of Christian theory. Reason reflects upon God's revelatum, but it can never create that revelatum. Here, then, should be a convincing corrective to our warped conception of what constitutes revela-tion and reason. It is for us, the preachers of that revelation, to preach and live as though we believed it.

E. L. S.

Down Peacock's Feathers by D. R. Davies. The Macmillan Company. 188 pages. Price \$1.75.

The unusual title of this volume gives little clue to its content unless one is familiar with the following passage from one of the Church Homilies: "Wherefore, good people, let us be-ware of such hyprocrisy, vain-glory, and justifying of ourselves. Let us look upon our feet; and then down pea-cock's feathers, down proud heart, down vile clay, frail and brittle vessels." This thought-provoking book consists of a series of studies exploring the contemporary significance of the General Confession of the Protestant Episcopal Church. Stress is laid on the socio-logical and political implications of the phrases in the Confession, but the personal and the theological applications are by no means ignored.

Each of the eight chapters in the book takes for its starting point a part of the General Confession. There is a trenchant study of the meaning of sin and redemption. Sin is interpreted in terms of rebellion, assertive egoism, deliberate persistence in self-chosen wrong, and as saying "No" to God. The basic sin of mankind is the attempt to usurp the sovereignty of God. God's love is manifested in his gift to man of the power of self-determination and in the suffering because of man's abuse of this freedom. "The personal freedom-the redemption-of every man, woman and child means, to God, the Cross." There is a severe criticism of the assumptions of Liberalism and a reaffirmation of the basic principles of Evangelical Christianity. Here and there one suspects the influence of Reinhold Niebuhr on the thinking of the author. The supreme objective of the church is interpreted to mean a call to repentance.

This volume is characterized by excellent historical insight and by timely illustrations from the contemporary scene. Hereafter your reviewer will never be able to join in the General Confession in a spirit of casualness.

J. C. P.

What A Man Can Believe by James Smart. The \$2.00. The Westminster Press.

252 pages.

The author is a minister at St. Paul's Presbyterian Church in Peterborough, Ontario. He has had a most scholarly preparation for his work-Knox College, Marburg, Berlin and the American University in Jerusalem. In this, his first book, Dr. Smart gives us the reason for his faith in ten chapters, assigning to each chapter one of the great doctrines of Christianity, for example, "The Word of God," "The Forgiveness of Sins" and "The Life Everlasting." He thinks and writes clearly and has in mind particularly the lay and has in mind, particularly, the lay-man who is confused by the many varied and even contradictory views among Christians.

Preachers and Preaching

Grand Man of God: James Edward Freeman, by Van Rensselaer Gibson. Llewellyn Publications, Yonkers, N. Y.

132 pages. Price \$3.00.

Here is the life-story of a prominent Bishop of the Protestant Episcopal Church. While this volume will be of chief interest to those who knew the late Bishop Freeman, this narrative of the career of a self-educated man should appeal to many. After a very brief chapter dealing with the bishop's early years there is an account of his work in his first parishes, his service as a chaplain in World War I, his ministry at the Church of the Epiphany, Washington, D. C., and of his elevation to the office of Bishop of Washington in 1923. Bishop Freeman died in 1943. A chapter is devoted to the memorial tributes and service, another is concerned with his experiences at his summer home at Sorrento, Maine, and the concluding chapter consists of an appraisal and interpretation. His greatest contribution probably lay in his power as a preacher, although he was a thoroughly competent administrator and enthusiastically supported com-munity work and social service. A few outstanding passages from the sermons, poems, letters, and books of the good bishop are quoted. An interest-ing comparison is made with Phillips Brooks. Bishop Freeman was a greatly beloved pastor and friend, and a Grand Man of God.

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New Books

(From page 43)

More Stories in Sermons follows the author's "There Are Sermons in Stories." Both books are "dedicated to moving humanity—or some small part of it—to higher levels. Indications that "There Are Sermons in Stories' proved of some value, have made me bold to offer this new group of short, short stories." Thus does the author put down his purpose.

This book has a helpful index. First, in order, is the index of titles, then an index of the persons referred to, then an index of topics. The index of topics contains an index of the poetry and its authors used throughout the book. The poetic material alone is a good selection

The book is useful not only for ministers but also for teachers and speakers, for parents and all those who work with children of all ages. It is helpful to anyone who has the duty and privilege of making food for thought out of the wheat of the Word. May we have more of these lights that will help us to illuminate truth to the old and young, to the weak and to the strong.

us to illuminate truth to the old and young, to the weak and to the strong. After leafing through this book and reading a story here and there, this reviewer desires to secure the companion, "There Are Sermons in Stories." This is the test of any book, that it provokes the reader to desire more of the same thing. Writers and publishers, give us more of that which will help us to make truth plain.

E. L. S.

The Church

Revivalism in America: Its Origin, Growth and Decline by William Warren Sweet, Charles Scribner's Sons. 192 pages. \$2.00.

Professor Sweet of the University of Chicago is without doubt one of our greatest historians of American Christianity. Already he has contributed volumes toward the better understanding of the historical processes which have produced our present religious bodies of today. This volume, like its predecessors, again makes all persons interested in church history his debtor.

Revivalism, more than any other phase of religious development in America, has been misunderstood and maligned. Dr. Sweet in giving these lectures at the Florida School of Religion in January, 1943, presents not a history of the subject but an historical appraisal of it. The author shows that while there were excesses in revivalism yet there were certain charracteristic practices which gave life to religious faith. Professor Sweet vividly pictures revivalism not as something which corrupted the true Christian faith but as a recreating force which revived in the common man his hope in Jesus Christ as his Saviour.

There are eight chapters in the book. Dr. Sweet in his first chapter explains how and why revivalism arose in America. The relationship between revivalism and democracy is discussed in the next chapter. Since the Colonial revivalists might conveniently be divided into three groups, Dr. Sweet considers the Presbyterian Log College graduates as revivalists in his third chapter, the college trained ministers in his fourth chapter and the farmer-preachers in his fifth chapter. The spread of revivalism through the west is the theme of the sixth chapter. The seventh chapter is an evaluation of the revival process in religion. Here the author summarizes what he calls the "by-products of revivalism." The last chapter explains the decline of revivalism in recent years. The book contains a five-page bibliography and an index.

This volume is an excellent contribution to our understanding of revivalism in America. The reviewer hopes that Professor Sweet will follow this work with the much needed definitive study of the subject.

W. L. L.

Youth

Opening the Door for God by Herman J. Sweet. The Westminster Press, 160 pages. \$1.00.

Dr. Sweet, after serving as director of religious education at the Westminster Presbyterian Church of Minne-

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apolis, Minnesota, for twelve years, is now occupying a similar position at the Church of the Redeemer in New Haven, Connecticut. It is from a background work with young people that he writes this very admirable "manual for

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Unlike so many books written by clergymen on the subject of children, this author understands them in a very real way. Not only does he show an intelligent approach to this subject but he also suggests methods of dealing with some of the troublesome problems of child-parent relationships with regard to our Christian faith.

The book contains eight pages of bibliography. It is the most helpful volume of its kind which has yet appeared. Sunday school teachers as well as parents will find this book clarifying on many points.

W. L. L.

(Turn to next page)

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New Books

(From page 45)

Facing Tomorrow

Date With Destiny by Ralph W. Sockman. Abingdon-Cokesbury Press. 157 pages. \$1.50.

This timely book is A Preamble to Christian Culture. The author, the famed preacher of the National Radio Pulpit, uses the Preamble to the Constitution as a pattern for this book on the American way of life. In these anxious hours of crises it will do well for us all to read a book whose framework is that historic document of this nation. So, in this book we see a double purpose, to recall to our memories both the patriotic and the religious traditions upon which our country has been built.

The underlying thesis of this book is that the task of this generation is to keep faith with the greatness of those who have gone before us, and to project the fundamental principles of the Founding Fathers into the present and the future frontiers. Even though we may not have a clear vision of the shape of things to come, we may still build our destinies upon the enduring "objectives and standards of our democratic way of life." We can help to shape the nature of the world to come by bringing into that world a democratic atmosphere. Religiously, if America in the years to come is to be

religious, "we must get religion into the air of our living."

The author proceeds with the long look. He is not primarily concerned with "duration" problems, rather he is concerned with those "continuing tasks" which will make a righteous and a just nation in culture as well as political theory. This long look is what we need because the problems of the coming peace appear to overshadow the problems of the war.

This book fills a need. We need to be reminded that our American tradition is documentary. We need to reflect upon the nature of that tradition. We need to accept that tradition as a religio-political system in which "men are endowed by their Creator with certain inalienable rights." The American tradition is religious in authority and spirit. The issuance of good government arose out of a people's conviction that "this nation under God" had a high destiny before it. It is for us to dedicate ourselves anew to the future fulfillment of the destiny that is America's.

What is the spirit behind this destiny? The spirit of the book, upon which our Republic has been built. Out of that book flows the issues of union, justice, tranquility, defense, welfare, liberty to ourselves and our posterity. Our Christian culture issues from the book and the spirit of that book, says Dr. Sockman, is the only spirit which can save America.

E. L. S.



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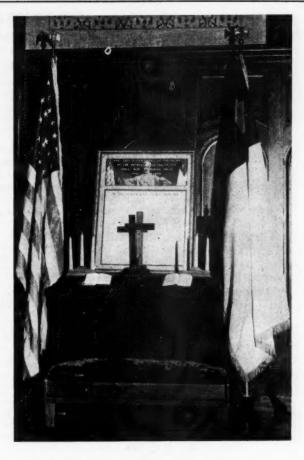
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(From page 37)

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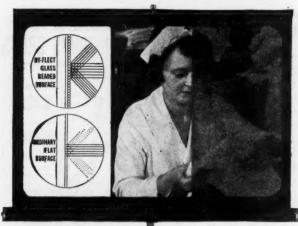
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Sermon Scrapbook

(From page 48)

Fort Newton in Live, Love and Learn; Harper & Brothers.

CHRISTIANITY AND CHINA TODAY

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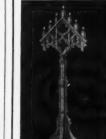
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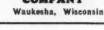
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"You'd better ask the doctor for his bill next time he comes," said a sick (Turn to page 54)

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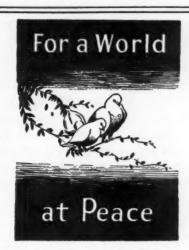


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 - 4. Estimated cost.
 - 5. Amount now in hand.
- 6. Architect, with his address, if one has been employed.

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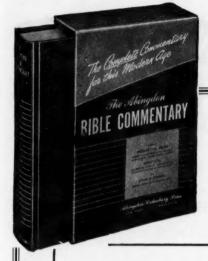
Clague Road Congregational Church, North Olmsted. John Kuyper, minister. Superstructure to be builded. Cost of project \$28,600. Cash on hand \$9,000.

Shades Valley Presbyterian Church, Birmingham, Alabama. Minister, P. G. Cosby, III. Sanctuary and educational units to be constructed. Lot purchased and building fund started. No architect yet selected.

First Presbyterian Church, Colorado Springs, Colorado. Minister, Howard E. Hansen. Remodeling present structure and addition of an educational unit. Estimated cost \$85,000. \$51,000 in cash and pledges on hand. Architect, Edward L. Bunts, Colorado Springs.

Westwood Community Methodist Church, Los Angeles, California. Minister, Gordon C. Chapman. Sanctuary and administrative unit. Estimated cost, \$245,000. \$40,000 on hand. Pre-

(Turn to page 54)



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(From page 52) liminary design, Reginald Inwood, Los Angeles.

First Baptist Church, Florence, North Carolina. Pastor, Harold W. Seever. New sanctuary to join modern educational unit. Estimated cost, \$140,-000. Amount on hand, \$31,000. Architect, F. V. Hopkins of Florence.

First Baptist Church, Manitowoc, Wisconsin. Pastor, Lawrence E. Wegner. New church to cost \$30,000. New parsonage. No estimate. Amount on hand, including value of lots, \$7,800. Architect, Edward F. Jansson, Chicago.

Follen Church (Unitarian-Community), Lexington, Massachusetts. Minister, Douglas Percy Brayton. New parish house with social and educational facilities. Estimated cost, \$15,000. Architect not yet selected. Money to come from invested funds plus new gifts.

St. Paul's Episcopal Church, Brady, Texas. Rector, H. E. Moreland. New church and parish house. Estimated cost, \$25,000. \$20,000 on hand. No architect yet engaged.

First Methodist Church, Crossett, Arkansas. Pastor, R. E. Simpson. New church with educational unit, also parsonage. Total to cost \$70,000. All covered by cash and pledges. Architect, Irven D. McDaniel, Hot Springs.

Ministerial Oddities

(From page 50)

minister to his wife. "I don't know when we can pay it, I'm sure. He's made a good many visits, but I hope he won't have to come many times more." At his next visit the minister's wife timidly preferred her request. "Your bill," said the doctor. "Yes, sir," said she. "Mr. Ames wanted me to ask you for it, though we can't pay it just now." "Well, here it is," said the doctor. He took out his pocket book and handed her a ten dollar bill, and was out of the door before she could say "Thank you."

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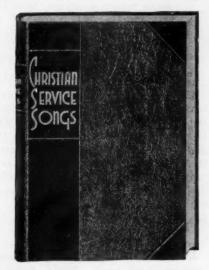
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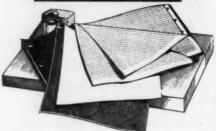
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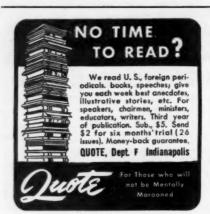
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Editorials

(From 'page 7)

The Unbroken Fellowship?

E wish that ministers could be more realistic. The world communion Sunday is over for another year and the church calendars are coming to the editorial desk. It is surprising how many of them see in this communion service, "the one unbroken fellowship in the world." It is a wonderful idea we admit. We are for it. But it is a dream and not a reality.

The church is not an unbroken fellowship. According to the last federal census there are 256 religious denominations in the country. It is true that members of these groups are not out shooting each other. But it is hardly true to say that even here in the United States we have an unbroken fellowship. In fact in many communities the churches are a divisive force rather than a unifying force. From Monday through Friday the children learn to work together in the public schools. On Saturday they play together in the community parks. On Sunday they worship apart in various churches.

The idea of a common communion is a wonderful one but I am conscious that there are churches observing world communion on the first Sunday of October who will refuse me, a Christian minister, the bread and cup, because I follow not with them. On the whole the black Christians are not welcomed in the white churches. It may be a dramatic thing to lift your cup in Cleveland at the same time the black man in Africa lifts his. But that is hardly a test of Christian tolerance. That will come when he kneels by your side at the same altar. That, as a rule, is not being done.

If we are realistic in the matter we will use these ecumenical days, not to brag, but to point out our shortcomings. We can pray for the unity of the church but it is well to realize that we are tragically divided.

We have still, as Christians, to learn how to live together and how to worship together. Certain Marines on Gilbert Islands have set us a good example in "the unbroken fellowship." Let me tell you their story.

Marines Finance Education of Natives

YEAR ago the natives on a certain island in the Gilbert group did not know that there was such a thing as a Marine. Then came Tarawa and the Marines took over. Many of the tasks about the camp were assigned to the natives. These people learned to like the Marines and the Marines liked them.

One day several of the leathernecks got to talking of some way in which they might be of help to the natives. Navy Chaplain Lieutenant Harold A. MacNeill of Pawtucket, Rhode Island, was conducting the meeting. The men had learned that on another island there was a mission school which would board the natives at the low cost of twenty dollars per year. This looked like a real venture in fellowship so an educational fund was started. It soon grew to \$200.

As a result six young natives have already been selected for a year's training at the London Missionary Society Training Institute in Peru of the Gilbert Islands. And a group of young Americans in uniforms of the marines have given a practical demonstration of Christian brotherhood.









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